The Christian Union

Our part is to conspire with the new works of new days.—Emerson.

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CONTENTS.

	PAGE
THE OUTLOOK	609
EDITORIAL:	
Breakers Ahead	611
Give the Best	612
The Double-Minded Man	612
Inquiring Friends	627
CONTRIBUTED ARTICLES:	
In and About Boston	613
In and About Chicago	613
Report of the General Conference	614
The Indian Bill	618
On Primrose Day. By Frances A. Humphrey	615
Higher Education of the People: A Recent Experiment in Buffalo. By Herbert B. Adams, Ph.D	616
"Looking Backward:" A Socialistic Dream	617
Fine Art in East London By Howard S. Bliss	618
The Elect Lady.—XXVII-XXIX. By George Macdonald	618
THE HOME:	
Cook's Dress *versus* a Cup of Milk	620
A New Departure in Philanthropy.—II. By Vida Dutton Scudder	620
The Cook's Directory. By Keziah Shelton	621
Wisdom the Handmaid of Justice	622
OUR YOUNG FOLKS:	
The Doctor's Old Coat. By Sydney Dayre	623
Carrying His House a Century	623
Jack Frost in the Summer. By Olive Thorne Miller	624
Queer Babies in Africa	624
SUNDAY AFTERNOON:	
Peter's Denial. By Lyman Abbott	624
Home Talks About the Word	625
Poetry: The Magdalene	625
The Heart of Prayer. By the Rev. Charles W. Thwing	625
The Christian Union's Sermon Note-Book: An Easter Sermon By the Rev. S. E Herrick, D.D	626
The Relation of Superintendents to Teachers. By the Rev. A F. Schauffler	627
Thoughts by the Way	627
RELIGIOUS NEWS:	
The American Tract Society: A Prosperous Year	628
The Theological Seminaries	628
Death of Dr. Hickok	626
Religious Press Club Dinner	628
The Centennial Assembly	628
Church Gleanings	628
Ministerial Personals	629
BOOKS AND AUTHORS:	
Genesis	630
The Journal of Folk-Lore	630
The Kentucky Resolutions of 1798	630
Minor Notices	631
Some Art Magazines	651
Literary Notes	631
TEMPERANCE NEWS:	
The Licensing Question in England	632
The Week	632
Alcohol	632
MISCELLANEOUS:	
Selections	639
MUSIC AND ART	632
FACT AND RUMOR	633
CORRESPONDENCE	634
FINANCIAL	637
PUBLISHER'S DESK	638

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LYMAN ABBOTT,
HAMILTON W. MABIE, } EDITORS.

THE OUTLOOK.

GOVERNOR HILL has vetoed the High License bill; but we are unable to find, on a somewhat careful reading of his message, any good or even plausible grounds for the veto. We are not wont to sit in judgment on our fellow-citizens, nor to impugn their motives; but it is difficult to discover in the Governor's message any other reason for his veto than that purpose to secure the support of the saloon element which it is not uncharitable to say appears to have animated him throughout his entire political course. It is, indeed, possible that this high license measure is not the best that could be devised. But it was not only the best, it was the only one that possibly could have been passed at this session of the Legislature; it was freed from the objections which the Governor had brought against a previous measure; nor does the Governor point out any better method of restriction and regulation, or suggest any better piece of legislation to take the place of that which he condemns. We shall wait with curious interest to see whether the Republican leaders have sufficient courage of their convictions to take up the challenge which the Governor in effect throws down to them, and go before the people of the State of New York demanding a high license or a high tax, as a means both of restricting the number of the saloons, purging our cities and our country villages of the lowest and worst saloons, and compelling those that remain to bear at least a part of the heavy burdens which they entail upon the community. If the Republican party does not do this, its failure will go far to justify the suspicion that the High License bill was passed to be vetoed.

The reply to Senator Dawes's letter which appears on another page of The Christian Union is by Judge Lowell, late of the United States Supreme Court. It is not at all derogatory to the honorable work done by Senator Dawes in other directions, as well as by the Dawes bill, that much remains to be done. The new Indian citizens so made by the Dawes bill can by no means be left without other special protection. They cannot sell or let their land; in many instances they have no knowledge of the English language, no training or experience in labor of any kind, neither tools nor money; many are surrounded by enemies often unscrupulous, both red and white, with no knowledge of their rights, or the methods of procedure in the courts necessary to secure them. We cannot reiterate too often the necessity under which the friends of the Indians are placed to be yet more vigilant and energetic than before: first, in securing protection for the Indian, which, in our judgment, will be better secured by the Lake Mohonk bill than by the competing bill which clothes the Indian agents with magisterial powers and makes their authority even more despotic than before; second, in providing systematic measures for his education, which, in our judgment, will be better provided by the appointment of a non-partisan Commission clothed with power, as originally proposed by President Cleveland, than by creating an office of Superintendent of Schools with enlarged powers, which is a plan now under consideration in the Senate, and which will almost necessarily vest the educational work in the hands of the representative of a political party who will be brought under pressure to make his educational appointments in party interests.

We are certainly making steady though slow progress in political life toward a return to that condition in which leading citizens are willing and are permitted to take an active part in the administration of public affairs, from which, partly by the rapid growth of the country, partly by the incursion of immigration, partly as a result of the war, and partly as a consequence of public indifference and inertia, they have been temporarily excluded. An illustration of the better day that is dawning is afforded by two comparatively recent appointments which have been made in the city of Brooklyn, a city which has been cursed by a political ring as dishonest and unscrupulous as any which American municipal government has produced, and which has been blessed by a non-partisan political uprising against it as efficient and vigorous as has shown itself in any municipality. Mayor Chapin, elected, not by an independent citizens' movement, but as a representative of the Democratic party, but yet not unresponsive to that movement which all parties must consult if they are to keep position and influence, has appointed two of the leading clergymen of Brooklyn to two leading political positions: Dr. Charles H. Hall, the rector of Trinity Church, on the Board of Civil Service Examiners, and Dr. R. S. Storrs, pastor of the Church of the Pilgrims, on the Board of Park Commissioners. Both appointments are admirable. Neither man is of the sort to be a figurehead. Both are sure to be active and energetic administrators. It may, indeed, seem that the minister, whose whole time is devoted to serve the public, should be relieved from civic duties, and that these should be turned over to laymen. But when these civic duties do not involve party fealty or party action, there is some advantage both to the State and to the clergy in such appointments; to the State because nowhere else is it likely to find men more sure to be honest, disinterested, and free from party trammels; to the minister, because whatever gives to the clergyman touch with the world, without diverting him too much from the specific duties of his profession, draws him from the scholastic retreat which unfits him for the pulpit, and gives him that knowledge of men and of practical affairs which is a first condition of effective and helpful public instruction.

After an interesting discussion, in which Senator Chace showed a thorough mastery of the details of the subject, the Copyright bill passed the Senate by a vote of 35 to 10, and is now awaiting the action of the House. The outcome in the Senate fully justified the prediction of The Christian Union that the bill would be passed as soon as its features were thoroughly understood. The opposition in the Senate was unimportant, and the arguments advanced against the bill were speedily shown to have grown out of misconceptions of the present status of copyright or of the scope and purpose of the bill. There is no doubt that the House will follow the example of the Senate if its attention can be secured long enough. So far as can be learned, there is no serious opposition to the bill among the Representatives, and the large majority by which it has passed the Senate will not be without weight in the Lower House. This, however, is a political session, and as the political caldron is already beginning to boil, there is danger that, in the absorption in matters which have a direct political bearing, the consideration of the Copyright bill may be deferred until too late. It is to be hoped, therefore, that every influence will be brought to bear to induce the House to give sufficient time to make this important measure a law.

Prince Krapotkin, the Anarchist writer, has in the April number of the "Nineteenth Century" a very suggestive article entitled "The Breakdown of our Industrial System," the first of a series of, we judge three, the object of which is indicated by the title. The article is valuable, apart from any conclusions to which it may lead, for the mass of statistical information which it contains, and which appears to us to have a pretty direct and important bearing on the question at issue between the Free-traders and the Protectionists. The particular object of this first article is to show that a national division of labor is impossible; that the tendency of modern times is to make every nation heterogeneous in its industries, and this closes against every nation the foreign market supposed to be open to it in its sister nations. The author shows, with a marvelous accumulation of figures filling ten or twelve pages of the magazine, how manufactures have extended during the past twenty years in what were before non-manufacturing nations.

In Russia the number of establishments has nearly trebled, and the yearly production nearly more than quadrupled, since 1861.

In Germany cotton and woolen manufacturing has been doubled, and in silk-making Germany is second only to France.

Austria and Hungary are entering the race, and rapidly gaining ground.

Italy ranks among the manufacturing countries, having doubled her cotton manufactures in four years, and nearly trebled the number of her spindles in eight years.

Even India has begun to compete with England in cotton manufacturing, the number of her spindles having more than doubled, and the number of her looms having been multiplied by almost eight, since 1860.

We select these few salient figures from the great mass collected, all of which point to the same conclusion, namely, that manufacturing is rapidly growing in new places. And each new country begins with the advantages afforded by the experience accumulated at no little cost by its rival and competitor. The moral, of course, is that nations must look to the home, not to the foreign, market, and must develop that home market by securing a better distribution of wealth and so a greater purchasing power among the common people.

Lord Wolseley in a recent speech made some rather sweeping statements regarding the condition of the English army and navy, and these statements coming from the second officer in rank in the army produced one of those periodical panics to which the English are subject in the matter of home defense. The speech was made outside the House of Lords, and Lord Salisbury in answering it commented severely on this fact, and expressed the hope that in the future if Lord Wolseley had occasion to censure the Government he would do it on the floor of the House, where the Government could answer his charges. The Prime Minister's words and manner were so caustic that the resignation of Lord Wolseley was looked for in many quarters. No such result, however, has followed. Lord Wolseley has disclaimed any intention of censuring the Government, and Lord Salisbury has accepted the disclaimer. Meanwhile the periodical discussion of the state of the army and the navy is going on vigorously. There is doubtless some ground for the criticism of the military and naval men, but it must be remembered that the English military class finds itself constantly brought into contact with the Continental military class, and cannot but feel the difference between the state of affairs on the Continent, where the military class are supreme, and the state of affairs in England, where the military class are rapidly coming to hold a secondary position. It is not astonishing that the English military men should be restive under this state of affairs, and that they should resent the civil control to which they are subject, and the scrutiny to which military budgets are subjected in the House of Commons, and long for the supreme control which the members of their own class still hold on the Continent. Moreover, compared with the enormous military organizations of the other Great Powers, the English military system seems inadequate. But it is very improbable that any amount of criticism or any number of panics will divert England from her industrial development and send her back after the old phantoms of military power.

Mr. Parnell made an important speech last week which has attracted not a little attention. He made it perfectly clear that the opposition of the Conservatives to Home Rule, which has been so vehement, and which has been based so clamorously on what has been called the maintenance of the integrity of the Empire, is either insincere or the result of a very recent conviction. The Irish leader has proved beyond question that only three years ago the Conservatives, who were then attempting to make a political league with the Irish party in the House, were willing to concede quite as radical a measure of self-government to Ireland as that which Mr. Gladstone proposes to give. Mr. Parnell declares that Lord Carnarvon, the Conservative Lord-Lieutenant of Ireland, distinctly admitted the wisdom of establishing an Irish Parliament, and even went so far as to concede the necessity of a system of local protection for Irish industries. The Conservatives have demonstrated again and again within recent years that they have no other policy than that of getting into office and keeping in. Mr. Parnell's revelations, which are substantially uncontradicted, simply make more evident the entire absence of anything like principle in the direction of the Conservative party. As a Protestant, Mr. Parnell is placed in a position of some delicacy in dealing with his Roman Catholic followers, but he did not hesitate to declare that Irish Catholics would not allow any interference with their political duties and their political freedom, and that the experiment of attempting to direct Irishmen in political affairs from Rome would fail again, as it had failed before. He deprecated both the Plan of Campaign and boycotting, and his whole speech, while it fastened upon the Conservatives the charge of insincerity, showed marked conservatism and hopefulness in dealing with the Irish question.

It has often been said that the sentiment of the English people is not to be discovered in London clubs and drawing-rooms. More than once there has been the widest possible variance between the feeling of society in London and the feeling of the provinces. Just now what is known as society is bitterly antagonistic to Mr. Gladstone, and the American who took his cue from the talk of London clubs and drawing-rooms might easily believe that the English leader had practically no following; that he had gone into the cave of Adullam, and would be likely to stay there for the rest of his life. Against this strong local feeling, and the impression which one might easily gain from it, may be placed, among other facts, the very significant fact that last week an address signed by 3,730 dissenting ministers was presented to Mr. Gladstone, expressing the deepest sympathy with him in his efforts to reconcile England and Ireland. The Nonconformists represent the great middle class in England; the class who for many years have followed Mr. Gladstone, and whose opinion sooner or later controls Parliament. How that opinion now stands may be inferred from the fact that nearly 4,000 clergymen representing the great Nonconformist bodies have publicly declared their adherence to Mr. Gladstone's plan for governing Ireland. It is doubtful if any English leader ever received a more striking tribute of respect and faith from the great body of his countrymen, and it may be added that the man who has the English Nonconformists behind him is sure of the support of the majority sooner or later.

The Boulanger excitement seems to be dying out in France, and there is good ground for hope that the sober sense of the French people will prevail against the passion of the hour. The municipal elections, the results of which have been awaited with the greatest anxiety, are substantially in favor of the Government. There is no indication that the great majorities which Boulanger secured in two districts represent any contagious feeling among the people at large. The candidates in the municipal election are often selected solely for local reasons; but this year the result was anticipated as indicative of the political feeling of the people. The results show a decided tendency toward advancing liberalism—the liberalism, in a word, of the present Government—and will greatly strengthen the position of the Ministry. The longer Boulanger defers any theatrical attempt toward any form of dictatorship, if he cherishes any such purpose, the more difficult will the undertaking become. Delay may bring in other issues; the "man on horseback" must seize the horse, or his time passes forever.

The great art exhibitions of London and Paris have just been opened, and we read of an "average" Salon, an excellent Royal Academy, a disappointing Grosvenor Gallery, and an interesting exhibition at the New Gallery in London. These off-hand verdicts, however, are of less consequence than the descriptions and opinions which enable us to draw inferences as to the tendency of modern art in France and England. It is clear from the accounts of the Salon that a materialism which is often of an unrelieved brutality is increasing rather than remaining stationary in French pictorial art. The increase in "open air" landscape and figure painting at the Salon is a good sign upon the whole, and the falling off in examples of the "grand style" is not necessarily a sign of decadence. But decadence is clearly indicated in the general spirit and aim of the artists. For the most part they have nothing to express, and in too many cases they have sought to supply the deficiency either by a descent into the lubricity of which we heard much a few years since, or by sensationalism, or a mean and coarse or brutal materialism. As M. Chaplin, a French artist, confesses, "The subjects of the pictures are chosen for the market. Art is a secondary consideration. Unless certain painters take care, they will find their names as transient as those of certain authors who look only for a sensation, and whose trashy books will not last half a generation." There are many French artists whose lives and work illustrate a worthy purpose, but French art in general is materialistic in the extreme sense of the phrase. Yet the Frenchmen understand the manner of expression, the grammar and rhetoric of the painter's language, and they understand what the English have never learned, that pictorial art should not exercise a literary function.

Many of the paintings in the English exhibitions embody a serious and sometimes a noble purpose, and there is clearly far more thought as regards subject, and more attention to the idea, in English than in French exhibitions. As painters pure and simple there is no comparison between the English and the French, and one reason may be found in the stolid, insular self-satisfaction illustrated in a recent interview with Sir John Millais. He deprecates the devotion of American art students to French art schools and methods, which he injudiciously condemns, adding the extraordinary statement that "the artistic condition of England is second to that of no country in the world." We need not enter upon a comparison which, so far as the technique of painting goes, could only result disastrously to English art, but the narrowness, self-sufficiency, and mutual admiration characteristic of many phases of English culture help to explain the deficiencies of English painters. The continuance of the literary idea and of halting expression in English pictorial art is a most curious illustration of the persistence of insularity in the face of the prevalent tendency to cosmopolitanism. The English painter chooses and treats his subject more seriously and thoughtfully than his French *confrère*, although English art is cursed with mawkish sentimentalism and anecdotage. The French artist is the better painter, but he usually has nothing to say. The conclusion to be drawn from the accounts of the foreign exhibitions may be that English art taken simply as an expression of contemporary culture is on a higher plane than French art, but it is clear that English art is most dismally inferior as regards comprehension of the artist's manner of expression. Cosmopolitanism may be an evil, but English artists especially stand much in need of broader knowledge.

The three principal Presbyterian bodies in this country are the Presbyterian Church, North; the Presbyterian Church, South; and the Cumberland Presbyterian Church. There are several other Presbyterian bodies, remnants of the sectarian conflicts which rent the Church of Scotland in the last century and the early part of this. The Cumberland Presbyterian Church is Arminian in its theology, or at least not Calvinistic. All other Presbyterian bodies accept the Westminster Assembly Confession of Faith as their symbol of doctrine. Prior to 1861 the Presbyterian Church of the United States was one body. It divided at that time, owing to the passage of resolutions of loyalty to the Federal Government, as a result of which the Southern churches seceded and formed a Southern Assembly. The most important, certainly the most interesting, question to come before the two Assemblies, which meet this week—the Northern Assembly in Philadelphia, the Southern in Baltimore—is the question of the reunion of these two bodies. The most interesting feature in the meetings will doubtless be the celebration of the Presbyterian Centennial in the city of Philadelphia. We have made arrangements for a full report of this event.

For the benefit of the lay reader unfamiliar with ecclesiastical distinctions, it may perhaps be proper to say that the Presbyterian Church differs from the Congregational churches—including the Orthodox, the Baptist, and the Liberal—in being governed by representative bodies, Presbyteries, Synods, and a General Assembly, organized somewhat after the fashion of legislative bodies of the State and of the Nation. It differs from Episcopal churches, both the Protestant and the Methodist Episcopal, in having no bishops and no hierarchy, its clergy possessing no political or ecclesiastical powers superior to those of laymen. On the surface, therefore, there would seem to be a presumption in favor of the organic union of the Northern and Southern Presbyterian Assemblies. We are, however, persuaded that any attempt to bring about such organic union at this time is at least premature. In two respects the Northern Presbyterian churches believe in a measure of liberty considerably greater than that currently

believed in by most of the Southern Presbyteries. While both bodies have the same symbol of doctrine, in the Northern a much larger liberty of interpretation is allowed. In South Carolina, for example, an evolutionist is driven from his chair in the theological seminary, while in New Jersey an evolutionist retires from the presidency of what is probably the first Presbyterian college in the land, full of honors. The result of organic union would almost certainly be either perpetual strife in the church, or a forcing of a larger liberty upon the Southern churches reluctant to accede to it, or an exodus from the Northern churches of ministers who sympathize with modern thought and methods, and will not be deprived of their liberty. Unless, too, we are greatly mistaken, a considerable majority of Northern Presbyterians believe in allowing colored men the liberty to enter white churches, and colored ministers the liberty to enter white Presbyteries, while the Southern churches are resolute to keep up the caste and color line. To attempt to force organic union while there is a real lack of union of spirit, fellowship, and life is never advantageous.

The "Christian World" of April 26 gives us an account of the bridge over which Mr. Spurgeon has returned to the fellowship of the Baptist Union. This is in brief, the declaration that while the Union allows a variety of views on the question of eternal punishment, and thinks any additional tests of membership unnecessary, its old tests do not allow fellowship "with those who hold the dogmas of Purgatory and Universalism." So far as we know, there are no members in the Baptist denomination, or in the orthodox churches anywhere, who hold either of these dogmas. They have certainly been distinctly disavowed over and over again by what are known as the "new theology" men in this country. Even Archdeacon Farrar, with his "larger hope," does not hold the dogma of Universalism, and certainly on this side the water the Andover men, so called, condemn quite as vigorously as any other Protestants the dogma of Purgatory. If it is any relief to the conscience or any comfort to the minds of those who had misapprehended the "new theology" in this respect, to have a distinct disavowal of dogmatic belief in either Purgatory or Universalism, that fact may suffice to justify such a disavowal. The most which is demanded by even the most radical of "new theology" men is that the dogma of endless punishment and the dogma of the decisive nature of this life's probation for all men be not made a condition of Christian, church, or ministerial fellowship. And this appears to have been decisively determined by the action of the Baptist Assembly confirming the previous action of the Baptist Union, so far at least as the English Baptists are concerned.

The color question is obtruding itself into the church, both in the Episcopal and Presbyterian denominations. We noted last week the resolutions of the Presbytery of Louisville, Ky., recommending that the question of the organic union of the Northern and Southern Assemblies be postponed until the Northern Presbyterian Church shall adopt the policy of organizing all colored people of the Southern churches into separate churches, presbyteries, and synods of their own. We judge that in the Northern Presbyterian Church there are two parties; one in favor of yielding, the other opposed to yielding, to this demand for a recognition of the color line. In Charleston the diocesan convention of the Episcopal Church has barely escaped a division, and this by the adoption of a compromise which is, if we may trust the telegraphic reports, unsatisfactory to the colored congregations. It is, in effect, that there shall be two diocesan conventions—one for colored, the other for white, churches, though both under one bishop. Of course, this policy excludes colored delegates from the white convention. We need hardly say to our readers that, in our judgment, there is only one principle which can prove a permanent settlement of this problem; namely, "A man's a man for a' that." It is entirely legitimate for colored people to organize separately from the whites, and for the whites to organize separately from the colored, if this is their mutual wish; but no church acts consistently with the principles inculcated in the New Testament which excludes from equal membership any man desiring to enter, who is otherwise qualified, because of the color of his skin or the accident of his birth. The church which builds up such a wall of exclusion as this does, in so far violates the fundamental principles of Christ's teaching.

Dr. Laurens P. Hickok, who died at Amherst, at a great age, a week ago, will long be remembered in connection with American philosophy and education. A New England man by birth, a preacher by early profession, he naturally and inevitably approached his real vocation—that of teacher. At the Western Reserve College, at the Auburn Theological Seminary, and at Union College he developed the great power which he possessed as a teacher, and left a lasting impress on a multitude of young men. His interest lay in the original rather than the administrative side of college work, and the system of philosophy with which his name is identified is the real fruit of his years of laborious work. His "Rational Psychology" is probably the best known of all his philosophical works, and best discloses the direction and character of his system. The last twenty years of his life were spent at Amherst; in spite of his great age, he retained the clearness and vigor of his very original mind to the last. He will long be remembered as a teacher of eminence and force, a thinker of original bent and grasp, and an honest, sincere, and true-hearted man.

It is typically the work of women to make the best of existing institutions rather than to attempt to transform them. In this spirit the women of the Woman's Home Missionary Society of the Methodist Church have taken hold of the problem of immigration. They regret the increasing inroads of the immigrants, but see that their duty is to do the best they can for them as they arrive, and they also see that the especial work of women must be for women. They propose, therefore, to establish a "Christian Protectory and Training School for Domestic Service" in the neighborhood of Castle Garden, to furnish a place of refuge and help to the thousands of helpless women and modest young girls who are often compelled to wait amid bad surroundings and in dangerous idleness for days and even weeks for word from friends or for employment in the city. The Catholics have already a home for the young women of their own faith, and it is proposed that the new protectory shall not be denominational, but shall be for all immigrants of Protestant faith or who may wish to receive help from Protestants. A large sum has already been contributed to secure a site for the projected institution, and a still larger sum will be needed. Hon. George J. Ferry, of New York City, will serve as the treasurer of the fund for the projected Christian and industrial institution.

Congressional Proceedings. — Last week the Senate finally disposed of the Land Grant Forfeiture bill. The debate on this subject was at times very bitter, and proved beyond a question that outrageous frauds had been resorted to by speculators in the guise of homesteaders to get possession of valuable lands, and that under the plea of the rights of "innocent purchasers" the railroad and other corporations were seeking to retain possession of lands which were unearned. The bill as it finally passed the Senate probably confirmed the title of the railroads to almost as much land as it forfeited, and there is little chance that it will receive the approval of the House, where the anti-monopoly sentiment has much greater influence.——It is probable that the main portion at least of the fisheries debate in the Senate will be made public. A bill has been passed providing that the official stenographer shall make a verbatim report of it, and that the Senate shall decide hereafter what portion shall be given to the public.——Senator Teller has introduced a joint resolution declaring that all patents granted are for the active use of the public subject to the rights of the inventor, and that failure to put any patent into actual use in five years makes it void. The same resolution makes a combination to control prices of patented articles conspiracy.——The Republicans have perfected their tariff bill, but it has not yet been introduced into the House. It proposes to retain the tax on whisky except that used in manufacturing, and to reduce the tax on sugar. Most of the party except Judge Kelley are satisfied with this plan. Judge Kelley preferred to keep up the tax on sugar for the sake of the principle of protection.——The most interesting speech on the tariff question last week was that of Mr. Scott, of Pennsylvania, who endeavored to read Mr. Randall out of the party. Mr. Scott is himself a manufacturer, and his principal argument was that the tariff on iron and steel was four times as great as the entire labor bill in the factories.

General News.—The Brundage Tax bill, which proposed to tax the mortgage holder instead of the mortgage giver, has been defeated in the New York Assembly.——Canadian Pacific's terms for canceling its monopoly privileges in the Northwest have been accepted by the Canadian Government.——Robert G. Ingersoll delivered an oration in memory of Roscoe Conkling before the New York Legislature.——Delegates to the conventions of the United Labor, Union Labor, and Greenback party have gathered in Cincinnati.——The Sultan of Morocco has apologized to the American Consul and released the prisoners demanded.——A great prohibition mass-meeting took place in the Metropolitan Opera House, New York City, on Monday evening, which most of the delegates of the Methodist General Conference attended.——Professor Virchow's long expected examination of the Emperor Frederick's throat has taken place, and he acknowledges that he is unable to define the nature of the disease.

BREAKERS AHEAD.

OUR public school system is threatened. The Christian Union is not an alarmist. It is not given to crying Wolf! wolf! Not without study and reflection have we penned the opening sentence of this article. The danger to our public school system is real. Whether it is serious, whether it is imminent, depends upon the degree of attention to that danger which it is possible to awaken, and the reforms in that system which it is possible to introduce. For the danger is twofold. The system is threatened from without by the Roman Catholic hierarchy; from within by a mechanical and traditional spirit. The assault from without will be powerless unless aided by the weakness within. The weakness within might impair but would not destroy the system if there were not a wary and powerful foe without. The two combined constitute a real and a serious danger.

In declaring that the Roman Catholic hierarchy is a wary and a powerful foe of our public school system, we make no attack on the Roman Catholic hierarchy. Its hostility to that system is not concealed. It is not a treacherous foe. It is no Joab proffering a kiss and accompanying it with a sword-thrust. It is an open and a professed foe; its hostility is frankly avowed. Nor is it a hostility that can be disarmed by amending the system. The question at issue between the hierarchy and the friends of the system is not one that can be adjusted by a compromise. It is radical and uncompromising. The foundation of the American public school system is the right and duty of the State to educate its youth. We who believe in the system believe that it is essential to the existence of a free State that education should be furnished by the State and controlled by the State. Whoever controls the education of the youth controls the destiny of the community; therefore, if the community is to exercise self-control, it must exercise the function of self-education. The Roman Catholic hierarchy, consciously or unconsciously, starts from the same axiom, and reaches a different conclusion. It wishes to control the community; it therefore wishes to control the educational system. Give it the schools, and we shall have given it the government. Oh! it is a long-headed and far-seeing hierarchy, and rightly judges that if it can control the children it can safely wait the time when it shall really make the laws. The doctrine of Republicanism is, Schools supported and controlled by the State. The doctrine of the hierarchy is, Schools supported and controlled by the Church. The one regards teaching as a State function; the other as a Church function. This is an issue impossible to adjust by compromise; as impossible as the issue in England between Establishment and Disestablishment. Every compromise which has ever been proposed by or proved acceptable to the Roman Catholic Church has given the control of public education to the clergy, or has taken a first step in that direction. Perhaps it has divided the funds, and given part to the Church; perhaps the pupils, and given part to the priesthood; perhaps the school-books, and given part to ecclesiastical control. But in either case it has given a partial control to the Church, and this has only been preliminary to a demand for a larger control. The nose of the camel is only the precursor of the head, the neck, the whole body. The Roman Catholic hierarchy is resolutely and unalterably opposed to the fundamental principle of the American public

school system, education by the State of the children in the State. It will never be satisfied until that system is destroyed; albeit it is wise enough and patient enough to be willing to destroy it in detail. Its motto is, "Divide and conquer." Whether the Roman Catholic doctrine that teaching should be under the exclusive control of the Church is true or false we may consider hereafter. In this article we simply propose to make it clear to incredulous readers that this is its principle; that, as a Church, it is determined to destroy that system which transfers the education of the youth from the hierarchy to the community, from the Church to the State.

We quote first from the "Syllabus Errorum," a catalogue published by authority, and "embracing the principal errors of our time as indicated in apostolical letters of our most Holy Lord Pius IX." Among the errors explicitly condemned by him is the doctrine that public education should be intrusted to the State; the doctrine that—

"the best arrangement of civil society requires that popular schools which are open to all children of the people without distinction, and public institutions destined to teach higher letters and discipline to the young, and to impart to them education, should be freed from all ecclesiastical authority and interference, and should be fully subjected to the civil and political authority, in accordance with the common opinions of the times."

This is sufficiently explicit. It is comparatively modern, bearing date 1864. It is certainly authoritative, issuing from the Pope himself, and being uttered by him *ex cathedra*. There are, however, some oversanguine Protestants who imagine that Rome changes her character with her Popes, and that her principles and purposes respecting public education have been modified by the death of Pius IX. and the installation of his successor, Leo XIII. Read, then, what Leo XIII. said on this subject in his first encyclical. It is brief, but it certainly is explicit:

"Men have despised and rejected the holy and august authority of the Church, which, in the name of God, is placed over the human race, and is the avenger and protector of all legitimate authority. . . . Hence came the withdrawing from the salutary control of the Church of the public institutions of charity and beneficence; hence sprang the unbridled liberty of teaching and publishing all manner of evil, while, on the other hand, the right of the Church to train and educate the young is violated and suppressed."

The careful reader will observe that in this paragraph the Pope claims, in the name of the hierarchy, for the Church, the control of institutions of learning as of the institutions of beneficence and charity, the right to bridle liberty of teaching and publishing, and the right to teach, not merely the children of her own communion, but *the young* of the community. Translate this paragraph into actual life. It means putting all asylums, hospitals, and public charities under the priesthood; all schools, colleges, and seminaries of learning under the priesthood; all teaching and publishing (and why not then also all preaching, which is only a form of teaching?) under the censorship of the priesthood. And this is claimed for the Church, not by a mediæval monk in the Middle Ages, not by an American controversialist in the heat of controversy, but by the great head of the Church, in his well-considered inaugural, in 1878—ten years ago. It is the authoritative declaration of the doctrine of modern Romanism.

We shall give our readers next week, from the pen of a careful and competent scholar, an impartial account of the decrees on this subject issued by the Third Plenary Council at Baltimore in the year 1885. They will confirm what we have written, that the principles of the Roman Catholic Church impel her to demand nothing less than the control of the teaching function in the State. Let no American be deceived by the more moderate demand sometimes put forth in American Catholic publications in the name of the Church, as, for example, in the March number of the "Catholic World:" "The whole Church, from Rome outwards; Pope, bishops, priests, and people, are going to have all Catholic children under Catholic influences, doctrinal and moral and personal, in their school life." This division of children in the schools according to sectarian creeds is itself a serious menace to the peace and even the prosperity of the Republic; but this is not all the demand of the Church of Rome. What it demands is the absolute control of all teaching functions in the community. What Republicanism demands is that unbridled liberty of teaching and publishing which Leo XIII. condemns, and those popular schools wholly freed from all ecclesiastical authority and interference which Pius IX. condemns. Between these two demands there can be no compromise. Every new concession will only afford a basis for a new demand. The Roman Catholic Church is consistent, patient, wise, but absolutely uncompromising. The time to resist her demand to control the education of the young is when she prefers the more seemingly modest request to control the education of a single school-room, a single hour, or a single teacher in the schools established and maintained by the State.

GIVE THE BEST.

WE commented several weeks ago on the significance of the fact that a collection of pictures was shortly to be exhibited in East London for the purpose of bringing within reach of the working classes of that great wilderness of human habitations an opportunity of seeing the best art of the time. Our readers will not overlook the very interesting account which Mr. Howard Bliss gives elsewhere of this exhibition, nor will they fail to note the indications of its success in interesting the classes for whose benefit it was projected. Not many years ago the proposal to transport the best modern pictures from the palaces of the West End to the unfashionable and then almost unknown East End, where working people are massed by the hundred thousand, would have been received with derision. The very idea would have been regarded as quixotic, because it implied a capacity on the part of the workingman and his wife to appreciate the charm and learn the lesson of art, and this capacity was supposed to be the exclusive possession of the privileged classes. "It is well," these people would have said, "to carry fuel and food to the East End, or even to send clergymen there to exhort the sinful and comfort the dying, but to send pictures is absurd." Nevertheless the pictures have gone; pictures which have been purchased by English art lovers because they are supposed to represent the very best skill of modern art; pictures which have been hung on the walls of palatial homes to be admired by the most fortunate people in Europe, so far as comfortable circumstances and opportunities of training and culture can make men fortunate. And these pictures, strange to say, have drawn crowds of working people to look at them; and these working people have come, many of them, again and again; have paused long and looked seriously; have asked intelligent questions, have studied their catalogues, and have seemed not unlike those other throngs of well-dressed people who crowd and look and comment at the annual exhibitions.

In the busy life of the great English metropolis the fact that a few wealthy people have loaned a few valuable pictures, and that a crowd of poor and unfashionable people in the East End have been looking at them, may not seem worthy of public attention. But to us it seems not only significant but almost revolutionary; it is a sign of the recognition by the most fortunate classes that the same tastes and longings and aspirations which have been supposed to be their exclusive possession are to be found also among the less fortunate classes; that the workingman is, after all, the same man as the nobleman—the same, that is, so far as the basis of manhood is concerned. He has ears, and instead of going by his own instincts to the place where he hears curses and foulness, it is beginning to be believed that he also loves music; he has eyes, and instead of being satisfied with the dull and colorless environment of his life, he longs for those glimpses of landscape and those visions of ideal faces which it is the special ministry of art to reproduce or to create; he has a mind, and instead of longing above all things for low or foul literature, he cares for good books. All this marks the decline of the unchristian idea that the working people are a class by themselves, and that when the woman of elegance desires in any way to help her sister the sewing girl she must take into account that she is dealing with a person utterly unlike herself, a person who has no ambitions or ideals or longings for refinement, but who is content with a hard, vulgar, and often low kind of life. It is this feeling which has robbed charity of half its beneficence and made its administration in many cases an insult to its recipient. Men and women have been content to send their gifts instead of carrying them; they have supposed that they could discharge their social obligations by mailing a check for a good object and then have done with it. It is by no such method as this, and out of no such feeling, that the present antagonism between social classes is to be removed; it is by no such attitude of the more fortunate toward the less fortunate that the world is to be lifted to a higher plane of living. Not until men and women born on the fortunate lines of life recognize the identity of their own nature with that which is the possession of the most unfortunate man or woman will there be anything like a Christian spirit penetrating society.

No man can afford to give, and no man can afford to receive, anything short of the best. There is a degradation both to the giver and to the receiver in what may be called second class charity. Cast-off garments are not without their uses, but the charity which never gives anything but old clothes is a charity only in name. There is only one way in which the requirement of Christ can be met, and that is by giving ourselves. No man can discharge his duty to the Master by mailing a check to a charitable society. His gift is worthless unless he gives himself with it. It has been the absence of this element which has largely produced the state of things now existing in the social world; if men and women had given themselves in past years, there would have been no social questions and no social agitation. This is a great and hard requirement, but there is no way of eluding it. There is no worship of God worth taking into account which does not show itself in love to man, and there is no love for men with any element of genuineness in it which does not recognize the possible nobility of all men, and which does not count itself to have done nothing worthily until it has given that thing which it calls its best. The poor man is not satisfied with the gift of coal and food. And he is right. That man only can minister to his need who shall minister to it in the spirit of the Christ who despised no man, but who saw in each that which was noblest, and gave to each that which was most precious out of the treasury of his own soul.

THE DOUBLE-MINDED MAN.

THE people of New York City have been startled the last week by the tragic death of a man who was apparently living two lives. He was known as a decorous attender of church, a faithful and affectionate husband and father—to most of his acquaintances in the community known only so. Yet he dies in the house of an adventuress, under circumstances which point unmistakably to his fear that his double life would be brought to light. In endeavoring to escape the threatened exposure, he flees from the house which he has entered; escaping by a window, the tree on which he had relied to help him breaks, he falls, and is killed in the fall. And then the whole story of his double life is spread out in the daily papers.

How many men, one cannot but ask himself, are thus, though in lesser measure, living double lives? Single-mindedness! Is it a rare or a common virtue? Religion! Is it our every day dress or our ecclesiastical vestment? our handmaid or our chaplain? our life or our luxury? The double-minded man is like one of the great palaces in Europe that have a chapel and a chaplain. Every morning the family gather in the chapel, and the chaplain leads in prayers, and then the religion has been done for the day. The chaplain has no place in any other room, at least not in his capacity as chaplain; none in the banqueting hall, in the armory, or in the steward's room. So the double-minded man has one little part of his nature which he calls religious, and he gets into that little chapel for a few moments every day, or one day every week, and then he is through religion for the day or the week. The notion that religion should go with him into the parlor, the kitchen, the banqueting hall, the common affairs of life—that scarcely even enters his thought. He likes to go to church and hear the minister preach; he likes to see him hold up a high ideal of life; but if conscience ever calls him to account for not living up to that standard, he replies, "That is very well to talk about, but no man can live in that way and get on in the world."

Religion is the consecration of a man's whole nature—the giving of a man's whole life to God. People often think that they have become religious when they have not taken the suffrage of their whole nature on the question. The man, under some strong appeal, asks himself, Will I be a Christian? He says to Reverence, What do you say? Reverence says, Yes! He says, Love, what do you say? And Love says, Yes! He says, Faith, what do you say? and Faith says, Certainly, yes! And Conscience? Yes!

And he says, Well, I have decided. I will be a Christian. Then he goes out into the counting room, and as soon as he gets into the counting-room he yields to Acquisitiveness and violates the law of Christ, and Acquisitiveness says, I did not vote I would be a Christian. He goes into society, and he does, for the sake of the applause of men, that which is unmanly and unchristian, and Conscience calls him to account, and Approbativeness says, I did not vote that I would be a Christian. And he goes where his passions are stirred, and the wrath of his nature rises, and, under the impulse of wrath, he violates the law of love, and Conscience again calls him to account, and Combativeness says, I did not vote to become a Christian. Now, no man is a Christian until he takes a vote and secures the approval of all his faculties. Whatever may do for politics, nothing less than universal suffrage will do for the Christian. He must vote for Christ with his acquisitiveness, and with his self-esteem, and with his approbativeness—with every power of his nature, or he is not a Christian. A man cannot live in a house with garbage in the cellar and not, sooner or later, have disease in the parlor; he cannot live with mortification in the feet and not have it ascend through the whole body. So no man can live with worldliness entering into half of his nature; the disease of worldliness will soon spread through the whole nature.

The minds in this country may be divided into three classes. First are the idealists—the preachers, the poets, the novelists, the *littérateurs;* the men who are setting forth the ideals of life. Secondly are the men who are organising and directing the political organization of life—the politicians, the lawyers, the judges; the men who are either making or administering the political machinery. Thirdly are the producers—the men who as farmers and butchers and manufacturers; and carriers are doing the work of industry by which we live day by day. Are we a Christian people because one of these three classes profess to be governed by Christ's laws? Because once a week we go into a picture gallery and look at a picture of Christ, or into a church and listen to an address about Christ? Are we a Christian people if we talk religion and do not practice it? Is it to be a Christian to listen about Christ and not follow him? to preach religion, or listen to preaching, and not practice or try to practice it? We need a broader conception of Christianity. Was not Christ religious when he fed those five thousand with two loaves and five little fishes? If he was, are not the bakers of New York or Boston or Chicago religious when they feed five hundred thousand at breakfast in the morning? Was not Christ religious when he put his hand on the leper and bade the leprosy flee away? If he was, is not the doctor religious when he comes to our homes and cures our sick by his science? It is not only the men who are teaching that are following Christ, it is the men who are doing that are following Christ. It is easy to preach. It is difficult to do.

To be a Christian is to give every faculty and power and activity of life to the law of God, to the law of Christ, to the law of love. Whatever is less than this is inadequate, whatever is more or other than this is superfluous. The holy man is simply a whole man and a healthful man. Who would be less? The double-minded man is not a whole man.

IN AND ABOUT BOSTON.

[FROM OUR OWN CORRESPONDENT.]

AN ecclesiastical move of considerable suggestiveness is the organization of the First Congregational Church in Cliftondale, a growing community in the town of Saugus, contiguous to Lynn. For some years a meeting has been held in a hall, Unitarians being principal contributors to the financial support, indeed the movers of the enterprise. These gentlemen have concluded that a liberal Congregational church would serve the interests of the community better than a Unitarian church. The pulpit has been supplied the past nine months by the Rev. A. W. Archibald, who has been taking a fourth year course at Andover, and is called and soon to be settled over the Congregational church in Davenport, Iowa. A council composed of churches from Boston, Cambridge, Malden, Lynn, and other towns, constituted the church, according to Congregational usages; the Rev. A. H. Quint, D.D., was Moderator, and the Rev. J. T. Duryea, D.D., preached the sermon. The members came in part by letters from Baptist, Methodist, and Congregational churches, and by confession of faith. The significant feature is the creed, which was prepared with special reference to catholicity while embodying the essential Gospel doctrines. As it is unique, I give it in full for the perusal of the readers of The Christian Union:

"Recognizing the unity of the Church of Christ in all the world, and acknowledging that we are but one branch of Christ's people, while adhering to the ecclesiastical order of the Congregational churches, we extend to all disciples of our Lord the hand of Christian fellowship on the basis of those fundamental truths in which all Christians can agree.

"1. We believe in one only living and personal God, the Father of all spirits, the Creator, Preserver, and Supreme Ruler of the universe, whose government is holy, just, and good; and in one Lord Jesus Christ, the only Begotten Son of the Father, the one appointed Mediator between God and man, our Redeemer, Teacher, and Exemplar, through whose sufferings and death God is reconciling the world unto himself, not reckoning unto men their trespasses, and exalted to be Head of the Church; and in the Holy Spirit, the Renewer and Sanctifier of the soul, the Revealer of truth, and the Guide and Inspirer of the Church.

"2 And we believe in the perfect will of God as the supreme moral law; and in Holy Scripture as the only authoritative record of the Divine Will, and the perfect standard of faith and justice.

"3. And we believe in the redemptive work of God in Christ through which sinful human nature may be restored to the Divine likeness, and all men, through penitence and faith, may become the subjects of the grace of God.

"4. And we believe in the Holy Catholic Church, the one body of Christ, composed of all believers visibly united, though called by different names; in the ministry of the Word; in the sacraments of Baptism and the Lord's Supper; in the resurrection of the dead; in the life everlasting; and in the righteous destiny of all men through Jesus Christ our Lord, to whom is committed all judgment because he is the Son of man, and who will render to every man according to his deeds.

"While we declare in this form the common truths of all Christian faiths, we do not restrict the freedom of our brethren in the interpretation of God's Word, and we reserve to ourselves the right to accept in those who may hereafter join us other forms of faith whenever they shall seem necessary to the liberty of the Gospel.

COVENANT.

"We whose names are annexed agree to walk together according to the Word of God and the Gospel of Jesus Christ, endeavoring to keep the unity of the spirit in the bonds of peace and in righteousness of life."

This church is self-supporting, the financial strength still being heartily supplied largely by Unitarians of the society; and if it proves a success, as the indications are it will, it may act an important part in suggesting a solution of the question of church unity which is now coming to the front.

As the anniversary of Andover Seminary draws near, the Andover question has special significance. According to the Seminary statutes, the successor of Dr. Eustis in the Board of Visitors must be chosen at the first meeting of the two remaining Visitors after the demise which has left a vacancy. There is always, by usage, a meeting of the Visitors in Andover during the anniversary, the Board being required to visit the Seminary once in a year. If there shall not be a meeting earlier, the new Visitor, no doubt, will be chosen in Andover in June. As I have previously stated, the vote of the President of the Board, Dr. J. H. Seelye, of Amherst, will elect the successor of Dr. Eustis if he and his associate do not agree. It is an open question what effect upon the legal issue now in the court the choice of the new Visitor may have. If the majority of the Board should decide not to appear in court to defend the decision in the case of Professor Smyth, it is held to be possible that the case may be recommitted to the Board, unless the court sustains the exception that the Visitors had not original jurisdiction in this specific case. Still further, it is held to be possible, after the new member shall be chosen, that there may be amicable adjustment, by the Visitors and Trustees, of the issues in dispute in the court. Judge Allen has not given his decision as to making up the record preparatory to prosecuting the case of Professor Smyth before the Supreme Court. The counsel on both sides are waiting further developments with much interest. Meanwhile the work at Andover goes on without friction, and the special efforts to frighten students from coming to the Seminary seem to be growing beautifully less effective. It is a cry of wolf which has a personal animus; and such cries persisted in attract rather than repel. Developments in the coming month will be full of interest.

An occasion of special interest has been the reception given by ticket at the kindergarten for blind children. This institution, which has occupied its new building a year, enlists the deepest sympathy of the best cultured and most benevolent citizens. The children are taken from their homes, often of poverty and wretchedness, and in their tender years are trained after the method of Froebel's system of education. One of these unfortunates, a girl of nine years, deaf, dumb, and blind, occasioned by scarlet fever at the age of four, is under the constant care of one teacher, who has had remarkable success in subduing a stubborn will and gaining access to the spirit and intellect. Some of the blind children are of remarkably quick intellects. Their work in modeling in clay exhibits the keenest susceptibility of touch sense. One little girl of four, when Professor F. G. Peabody came upon the platform to speak, brought down the house by asking in "cunning" tones, "Who are you?" Visitors to Boston would be well repaid by a run out to Roxbury to see this remarkable work, and philanthropists would find the best investment by contributing to support the children, as most of them are dependent upon charity. There are now applicants waiting to enter, who cannot be taken till there is money to defray the expense. The grounds are ample, and it is the purpose to erect cottages to be the homes of the children.

OBSERVER.

IN AND ABOUT CHICAGO.

[FROM OUR OWN CORRESPONDENT.]

THE ordinance to prohibit saloons within two hundred feet of schools or churches came before the Common Council on the 7th inst., and was defeated by a vote of 28 to 20. There was little debate, the topic being one in which votes rather than arguments were desired, and in which the arguments were pretty sure to be on the side against which men had made up their minds to vote. Perhaps there has been no meeting of the Council for years at which so many clergymen and people interested in moral and religious work have been present. It is very certain that they came away a good deal discouraged, if not disgusted, and with the confidence which they had reposed in the city law-makers, because so many of them belonged to the Republican party, hopelessly shattered. It is doubtful if any argument could have so convinced them that, if the temperance question is to enter politics, it must be through a third party. A fine point was raised when the votes of five Aldermen were challenged on the ground that they were saloon-keepers, and there is a rule prohibiting a member from voting when he has a direct interest in the subject. To this the reply was made that that rule would keep any church members who were in the Council from voting on this question. It might also have kept any who had children whom they wished protected. The Mayor permitted all to vote.

We have had a vision of great reforms which were to follow the political changes of a year ago. Some of the strong Republican papers still allude to it as if it were a vivid reality. There are spasms of virtue in the nature of raids on gamblers, when complaints are made, and on saloons in which a notable crime has been committed. There is a "black list" of saloons about May 1, which this year was said to contain 140 names. But a promise of good behavior generally secures a license, and such a promise is usually worth just as much as fear of the police makes it worth. We still lack a great deal of that enforcement of the law and those reformations which it was hoped that the election of Mayor Roche would bring about. The influence of the saloon seems still to control our city government.

A more hopeful outlook for the future of Chicago is furnished by the reports at the annual meeting of Cook County Sunday-School Convention, held on the 31. Every school is undoubtedly an anti-saloon influence, so far as it is a Christian influence. There are in the county 568 schools, with nearly 129 000 pupils, and in the city 272 schools, with a total membership of 90,106. This means that about one-eighth of the total population of the city is in Sunday-schools, the proportion of schools to the population being somewhat larger than the proportion of churches. Divided by denominations, the Methodists have fifty-three schools, the Presbyterians thirty-two, the Baptists and Lutherans thirty-one each, the Congregationalists thirty, the Episcopalians twenty-four, and the Union and Independent churches twenty-three. The Episcopal Church reports the largest increase of new schools, and all of the sixteen denominations, excepting five, show an increase. The Jews may not be Christians; but the Industrial School for poor girls, which the ladies of the Sinai Temple have conducted with great success for six years, seems animated with the spirit of Him who came to seek and save the lost. Recently the school has received a donation of $30,000 from Mr. Leon Mandel, and it is proposed to enlarge it so as to include boys, and call it "The Kindergarten and Trade School for Jewish Boys and Girls." Study is to be graded so that, beginning with the kindergarten, girls shall be trained not only in sewing, but to be teachers and housekeepers, and boys shall be taught some trade. Instruction is to be entirely free, and a suitable building is to be at once erected in a thickly populated portion of the city.

The State political campaign was opened on the 21 by the nomination by the Republicans of the Hon. Joseph W. Fifer for Governor. Usually our candidates are generals or colonels, or possibly captains. Mr. Fifer enjoys the distinction of having served three years in the army and receiving honorable discharge as a private. He is a graduate of the Illinois Wesleyan Seminary at Bloomington, where he has practiced law for many years. During eight years he was the State's attorney, and he has served four years in the State

Senate. It is greatly to be hoped that he is not as weak as the platform adopted by the convention which nominated him. It consists chiefly in the usual statement of the wickedness of the opposite party, in a declaration for Judge Gresham as a candidate for President, and in a resolution in favor of paying the laboring men in lawful money, whatever that may mean. Evidently important principles are scarce.

The Supreme Court has, after a careful consideration, reaffirmed the verdict against the Boodlers, saying among other things, "The appalling evidence of official corruption which the evidence presented could not but have aroused and evoked expressions of indignant feeling." The five men who have wasted three months in the county jail, which they might have applied on their sentence, do not receive any great amount of sympathy.

REPORT OF THE GENERAL CONFERENCE.

[FROM OUR OWN CORRESPONDENT.]

THE debate upon the eligibility of women to membership in the General Conference resulted, as stated last week, in a negative vote. The question was taken late in Monday's session, and brought to its close one of the most able, best-tempered, and significant discussions in the history of the Church. Thirty-seven addresses, each twenty minutes in length, were made, the ministers occupying more than two-thirds of the time. An analysis of the vote shows that from the Southern Conferences each side received about equal support; that the Western men, both lay and clerical were by a large majority in favor of the admission of the women; that the Eastern Conference delegates were against it in the proportion of three to one; and that the German contingent went with the majority almost solidly. Further, it appears that the current statement that the laymen are the real conservatives in the Conference is in this instance false, and that the radical element among them is in the Western and Southern ranks. It will doubtless occur to some one to inquire how soon the conservative East will be forced to permit the more radical West to make the laws and shape the policy of the Church. For it is clear that, while the West is soon to reach a majority in members, the East can no longer claim a monopoly of ideas. A further inquiry, which may find its answer in the discussion on Prohibition which must surely come before the conference ends its labors, is this: Are the radicals upon the present question and the Third Party Prohibitionists in a large measure the same? Is it significant that such names as A. B. Leonard, Clinton B. Fisk, J. W. Hamilton, and J. N. Fitzgerald are found in the list of advocates for woman's admission to the General Conference?

The decision upon the eligibility of women having been made, the Conference confronted another question of importance, which occupied nearly the entire session of Tuesday. Some of the foreign conferences had chosen as lay representatives residents of this country—J. M. Phillips, of Phillips & Hunt; ex-Governor R. E. Pattison, and J. M. Cornell, of this city. It was believed that thus a better attention to their real needs as conferences would be secured than in choosing men from their own country who would be unfamiliar with our language and legislative methods. There was a precedent for this in one unchallenged instance at the last General Conference. But the Conference has deemed these considerations insufficient, and has now declared emphatically against non-resident representation. The same conservatism was manifested in the decision of two contested seats, and was the more noticeable from the fact that in each case the conclusion was reached by setting aside the majority report of its own committee.

On Tuesday occurred an incident which will not easily be forgotten. Death had already invaded the ranks. Dr. C. J. Clark, of Maine, a man whose private life and public work had made him conspicuous in the Church, and who had been chosen as one of the Secretaries of the Conference, died on Sunday at his hotel; and at the same place, within a very few hours, Mr. Leavitt Bates, a lay delegate much esteemed, suddenly passed away. The assembly was hushed as Dr. Chadbourne, of New England, read the memorial minute upon the death of Dr. Clark, and then, as though by inspiration, some delegate with a sweet, high, tenor voice commenced in subdued tones the refrain of "Home, Sweet Home." Like a wave of gentlest harmony the familiar strains moved over the house, and then the verse, "I would not live alway; I ask not to stay," was sung, and the refrain repeated. The Conference, just fresh from eager discussion of business, found itself in tears. It was a rare scene. How quickly in godly men does the soul appear uppermost! How firmly fixed beneath the contention of ideas and the strife of words are the common sentiments which make Christian men one in faith and hope and love!

The great debate retarded the progress of business, however much it may have advanced the cause of woman, and not until Thursday was the regular order taken up. This consists of the call of conferences for the presentation of memorials, resolutions, etc., and their reference to committees. The standing committees, upon which each conference has one representative, are twelve in number; viz.: On Episcopacy, Itinerancy, Boundaries, Revisals, Temporal Economy, State of the Church, Book Concern, Missions, Education, Church Extension, Sunday-School and Tracts, Freedman's Aid and Work in the South.

These committees meet each afternoon, and are competent, not to originate measures *de novo*, but to consider, formulate, and report upon matters referred to them by the General Conference. To these committees go the thousand memorials from annual conferences asking changes in the polity or discipline of the Church, and in them measures are fully debated and matured before being presented to the main body for final action. In addition, special committees are raised from time to time as occasion demands.

In the course of the call of conferences the observer will hear so many suggestions of change in the economy of the Church that, unless forewarned, he will suppose the fabric is to be completely undermined, or at least overhauled. Let him, however, await the final action, after the processes of scrutiny have been at work, and his apprehensions will be relieved. A great many suggestions enter the doors of the committee-rooms which never come out again, though from the whole number some valuable legislation is produced.

The memorials and resolutions, which for the most part have been referred without debate, indicate the living questions of the Church. There is not one overture concerning *doctrines;* there are hundreds touching methods. One is impressed at once with the firmness of the faith and the flexibility of the form. Among these questions of polity some affect the status of bishops. One paper suggests the appointment of a bishop to a given district of contiguous conferences for a term of years—a drift toward diocesan episcopacy. Another asks for the fixing of India or Europe as the residence of one of the bishops, so that the foreign conferences may have special supervision under the same administrator. Several memorials ask that the episcopal office be limited to eight years, the incumbent being then eligible to re-election. Others reflect severely upon the action of the bishops in assuming to pass judgment upon the credentials of delegates to the General Conference, as was done in the case of the women and non-residents at the opening of this session, and propose a plan to escape such alleged impropriety in the future. Such sentiments clearly declare that there is a higher power in the Church than the episcopacy, and that is the General Conference.

Other subjects of interest have been presented. One resolution asks for the omission from the article which specifies forbidden amusements all such specifications, leaving as the practices prohibited "taking such amusements as are obviously of misleading or questionable moral tendency." This would be in harmony with Wesley's original rule which forbids "the taking such diversions as cannot be used in the name of the Lord Jesus." Plans are suggested for enlarging the application of the principle of lay representation so that the laity may have a place in the annual conferences, and be admitted into the General Conference in equal ratio with the ministry.

The Conference will be asked again to pass upon the question of the "Time-Limit." A resolution introduced by Dr. Buckley, who is considered a conservative upon this subject, asks that the Discipline be so altered that after the clause limiting appointments to three years the words shall be added, "Except that, on the request of a majority of the Official Board, and with the unanimous recommendation of the presiding elders, the bishop may appoint a preacher to the same station for a fourth and fifth consecutive year." Other memorials ask for an entire removal of the restriction. The utterance of the Bishops' address upon this subject is significant. It says: "There is more or less demand for an extension of the term, and while we are not convinced that the dominant sentiment of the Church favors any change, unless it be in exceptional cases to meet emergencies, we do feel, as we have in the past, that conditions occasionally arise in which a little more flexibility would be advantageous. We do not suppose that any disaster would come to the Church in consequence, if properly guarded provision were made for extending the term to four or even five years in cases manifestly exceptional." Probably no more radical change than that here indicated will be made, though the sentiment in favor of increased flexibility is certainly stronger than it was four years ago.

One most important subject now under consideration by the Committee on Missions, to whom it was referred, is the memorial of the members of the Methodist Episcopal Church in Japan for permission to consolidate with the members of the Canada Methodist Church there in one Japanese Methodist Church, which shall hold certain formal and pecuniary relations with the home churches, and shall maintain intact the features of Methodism, but shall be a national church, and present to the Japanese an independent front. This, it is claimed, is essential to a continuance of the hold already obtained upon their versatile, independent, and newly awakened national life. This movement is in harmony with the action of other missions in Japan. Its expediency is strongly questioned and ably defended, and the decision can hardly be foreshadowed yet.

To the Committee on the State of the Church have been referred resolutions touching the reunion of the Methodist Episcopal Church South and the mother Church. The separation took place in 1844, at the last General Conference held in this city, and while the war has destroyed the "rock upon which they split," the two churches have not since reached any common platform, save their inheritance of Wesleyan doctrines, usages, and history, and cordial fraternal feeling. There is little probability that any step toward organic union will be taken at this time.

The week reached its close with the presentation by Missionary Bishop William Taylor of his report upon his work in Africa. The question of his own status ecclesiastically, of the relation of his work to the General Missionary Society of the Church, of the real success of his self-supporting work in Africa, is evidently regarded as one of the most serious issues of the session. His personal power is very great. It is the power of a faith which would be fanatical were it not so Biblical; of a heroism which is unsurpassed in the history of adventure or of religious zeal; and of deeds which rank him high among the Church's apostolic men. Yet many who admire him most are least able to concede his wisdom, and some who sit at his feet are obliged to except to his interpretations of law and his judgment upon facts.

The report itself, presented in writing as the Conference had requested, was silent upon the mooted question of Bishop Taylor's own status in the Episcopate, and said more in general defense of the theory of self-supporting missions and less about the specific work in Africa than many anticipated. The natural evolution of his Transit and Building Fund Society is described with simplicity, and the effort is made to explain how raising money for transportation and supplies by his method differs in fact from the raising and administration of funds by the General Missionary Society, though both receive from the Church and expend in the mission field. His own unwillingness to have his work subjected to the management of the General Society is stated with unmistakable clearness.

The discussion upon the various phases of the report will take place when the committees to which it was referred present the results of their investigations. The interest in the Conference will deepen with each day as the committees begin to bring in their reports for final action. Many will be discussed and disposed of this week. The election of bishops is made the order of the day for Thursday at ten o'clock. This is the hour and this the act which bring to the Methodist system its severest strain. Repeatedly during this Conference the sin of office hunting has been denounced and the repugnance of the Church at large to service under the executive control of bishops who have by "pernicious activity" secured their own election has found expression in resolutions and memorials. It would seem the one paramount duty, not to say privilege, of this high-minded assembly to put the brand of its own and the Church's displeasure upon the ignobleness of selfish ambition for place and power. It is said that hitherto this peril has been only *in posse*; unless the signs fail, it is now *in esse*. Every lover of Christ must look with distaste upon the spirit of the sons of Zebedee and decline to approve the lobbying of their mother.

THE INDIAN BILL.

To the Editors of The Christian Union:

THE friends of the Indians have noticed with regret that Mr. Dawes, the author of the admirable statute now in force in favor of these people, does not recognize the value of the proposed bill now pending in the Senate. It is intended to supplement his law, as itself will probably need to be supplemented hereafter.

In his letter published by you May 3, 1888 Mr. Dawes says:

"You do not seem to understand the scope of the bill considered at the Mohonk Conference, in commendation of which your editorial was written. With the single exception that it does authorize an Indian who has taken lands in severalty to 'make contracts or leases relating to such land to continue for not more than one year,' and that such Indians may exchange lands with each other under certain restrictions, the bill considered at Mohonk has no application whatever to the Indians described in the above quotation from your editorial. In all other respects they are left in the same horrible condition they were before. With this single exception, that bill applies

exclusively to Indians on reservations who have not taken land in severalty, so that all the hardships, whatever they may be, in the lot of an Indian who has taken land in severalty will remain if that bill becomes a law, with the single exception that he can lease or exchange, with other Indians, his land under the restrictions alluded to."

That bill provides courts for *all* Indians who live on the reservations. The language of section 5, which fixes the jurisdiction of the Court Commissioners, is this: [He] "shall have authority to decide all cases . . . except capital cases arising . . . between Indians, or Indians on one side and whites upon the other." This jurisdiction is in no way limited to Indians who are not citizens.

As regards the "Dawes bill," Mr. Dawes assumes as the true construction that full citizenship is conferred upon each Indian as soon as he receives his land; while you adopt a stricter construction, and give this to him only upon the completion of *all* the allotments. There is a question as to which of these constructions is the true one. But let us assume that Senator Dawes's construction is the true one; viz., that each individual Indian who has had land allotted to him is at once made a citizen. It is certain that the reservation is not abolished thereby; it may continue for many years. The Indian's land is within it, and, in so far at least as he may be obliged to cross the reservation to reach the outside world, he must be subject to the rules of the reservation. Now, Indian reservations are places, in the main, without law and without courts. Mr. Dawes's "test of the deplorable condition" of Indian citizens living upon their allotments in Indian reservations—viz., "What is your own condition under the laws and Constitution of the United States?"—is strangely wrong. The true test is this: What would be your condition if you were a citizen and *living upon a reservation?*

This is true—that the Indian citizen, like any other, can move away, and he would not thereby lose his land, although he cannot let it or sell it. But while he stays on the reservation his general rights are subject to very serious qualifications. The bill now pending in the Senate confers upon these Indians, as well as all others, the most important benefits. JOHN LOWELL.

BOSTON, May 10, 1888.

ON PRIMROSE DAY.

BY FRANCES A. HUMPHREY.

APRIL 19, a day fraught with proud and sorrowful recollections to the citizen of the United States, is Primrose Day in England, the day consecrated to the memory of Beaconsfield and his policy; the day on which his grave at Hughenden is heaped with primroses, and his followers wear them.

The choosing of this flower for a party badge is an instance of shrewd sagacity—or was it a lucky chance? For nothing in the whole kingdom of flowers—or, feeling yet the reflex influence of the day, let me say the *republic* of flowers—is lovelier than the yellow primrose of Warwickshire, the "pale primrose" of Shakespeare. And the primrose of Warwickshire is that of England.

Its size, its delicate color accentuated by the deeper yellow of its center, its pronounced and elegant outline, render it very effective for decorative purposes; and what was Beaconsfield if not decorative?

It is, more decidedly than any other, the flower of the people. The daisy is the beloved of poets. But English lads and lasses do not take long tramps for the purpose of gathering the daisy—perhaps because the fields are starred with them, while the primrose, of shyer habit, retires to the shelter of the woods and hedgerows.

A stranger, although ignorant of the fact that it was Primrose Day, would have remarked the universality of its appearance in Leamington Spa on the afternoon of April 19, 1888. For the local branch of the Primrose League, the "Aylesford Habitation," kept open house that afternoon in the Town Hall, and the public were invited.

I do not remember seeing primroses attached to the collar of any dog, but many of the beautiful carriage horses bore each a bouquet of them in his bridle, which was duplicated by that in the buttonhole of the coachman on the box.

Primroses blossomed among the potatoes and cauliflowers of the green-grocer, in the windows of the draper, and among the sirloins and legs of mutton on the butcher's stall. The jewelers and dealers in fine wares displayed primrose brooches of various patterns—a single primrose, a cluster of primroses, the head of Beaconsfield encircled with primroses, a primrose with the motto, "Peace with Honor."

The children, too, caught the infection. For the boys and girls of England play their childish part in politics as do ours. The American small boy throws up his cap and cheers for Cleveland or Blaine. Here he sentimentally assumes a buttonhole bouquet in partisanship for Beaconsfield.

I saw a jolly little pair decorating and being decorated. They were standing at a street corner, and looked about ten years old. The boy had his small bouquet of primroses pinned firmly upon his breast, and was fastening that of his companion to the shoulder of her coat. I regarded them with interest. They represented the coming constituency of England. Where will be the Primrose League when they shall have come of age? Swept away in the storm, indications of the approach of which one fancies he hears even on such a day as this?

The staircase, lobby, and hall were radiant with primroses. In the latter hangs one of those truly dreadful portraits of Queen Victoria that abound in England, every loyal subject and every loyal association feeling called upon to possess one at some price. This was draped in primrose silk.

Intermingled with the flowers and banners upon the walls were the crown, the three feathers of the Prince of Wales, and the earl's coronet of Beaconsfield. A portrait and bust of the latter were duly honored with flower and flag. The names of Salisbury, Churchill, and Iddesleigh appeared upon shields suspended on the walls, and the speakers addressed the audience over the customary *chevaux de frise* of plants bordering the platform.

The speaker of the day was Mr. Ashmead-Bartlett. But pending his arrival, which was delayed, we listened to another M.P. This gentleman had much to say concerning the "lower orders." He evidently intended to be patronisingly kind, but he must have been exceedingly offensive to any stray member of those orders who may have ventured in. One enthusiastic Conservative in the audience expressed aloud his disapproval of so frequent repetition of the phrase "lower orders." It struck him as impolitic. And, in fact, one could not listen long without a suspicion that the speaker originally belonged to that class, he referred to it so persistently.

There are three types of what in America is absurdly called the "self-made man." The first looks down with loud-mouthed patronage upon those still lying in the pit from whence he was digged. He thinks, doubtless, that by such patronage he will erase from the minds of his fellows the fact that he, too, once lay therein.

The second glories in his origin, and never wearies of calling attention to it, and to the remarkable personal powers which have served to lift him up from his unpromising beginnings.

But the third neither despises nor glories, and in that proves the true gentleness of his birth. For gentle birth is not determined by lines of social cleavage. The son of a so-called royal house may be gluttonous and a winebibber, a gambler and a man of vicious life, proving the presence of a strain of ignoble blood; while the child born in poverty and humility often declares the true gentleness of his origin by an after life shining more and more unto the perfect day, an illustrious example of which is our own Abraham Lincoln, whom Matthew Arnold, with almost his last utterance, has assured us lacks distinction!

The special glory of the Primrose League, said this M.P., that which renders it unique among political societies, is that it includes every class in the land, from the highest to the lowest. Its ramifications strike deep and wide through every social stratum. It especially commends itself to the laborer, he said. In fact, if we may accept his statement, it was established primarily for the laborer's benefit. Though exactly what blessings were to accrue to the latter from connection with the Primrose League he did not say.

But he called upon the laborer and the laborer's wife to work for its extension. He said that already it numbered many laborers among its members.

Feeling somewhat doubtful of the exactness of this last statement, I applied at headquarters for confirmation or denial. I asked an intelligent member of that class, living in a hamlet made up almost entirely of laborers' cottages, how many of them belonged to the Primrose League. "None," was the reply. I then repeated the statement of the M.P. "If there are any laborers in the Primrose League, they joined it because they were afraid not to," was reply second.

A just and righteous retribution fell upon this M.P. at the evening banquet, when a "noble lord," after extolling his own House, declared that to such a pass had the House of Commons come that no English gentleman could wish to be a member of it!

An amusing election incident was told me in connection with one of the speakers. It occurred during the election of 1887.

The Conservative candidate for Parliament was put into a chair by his enthusiastic constituents, the chair was lifted upon their stout shoulders, and he was thus borne down the Parade, the chief street of Leamington. But his triumphal progress was brought to a sudden and disastrous close. The Radicals at the same time had begun their march up the Parade. The two forces met with a shock, the Conservative candidate was unchaired, and the chair smashed.

To an American ear the story sounded like a reminiscence of the "long, long ago;" of the Harrison campaign, with its log cabins and hard cider. One can hardly credit the fact that such things take place to-day in conservative England. They would seem rather to pertain to a wild and unbridled democracy, such as some of our English cousins fancy obtains in the United States.

The delicious absurdity of the incident was heightened by the personal appearance of the victim of the accident—a most grave and reverend seignior.

Warwickshire was strongly radical as far back as the time of the Civil War, and I fancy it still remains so. I missed that day a face that I have seen on many platforms—that of the truly noble and much-beloved Lord-Lieutenant of the shire, Lord Leigh. He is a Liberal and a follower of Gladstone.

The Primrose League originated with Sir Henry Drummond Wolff and Lord Randolph Churchill in 1884. It now numbers nearly seven hundred thousand—an immense growth for so short a time; and one naturally asks how this has been accomplished.

It was founded, so says a writer in the "Daily Telegraph"—and he expresses himself with astonishing candor—it was founded with the "idea that what had been done by fits and starts whenever an election came round should be carried through with continuous energy in the intervals."

Most reading Americans have heard of the famous kiss of the famous Duchess of Devonshire. And although the women friends of a candidate may not go so far to secure a vote as did she, yet they bring all their blandishments to bear on the electors.

The friends of the candidates, says the writer above named, "both male and female, are all things to all men and all women. 'Gentlemen' and 'ladies' visit shopkeepers, artisans, farmers, laborers, and their wives; talk with them freely and pleasantly, show interest in their concerns, and end by asking them for votes." Or, as the "noble lord" put it at the banquet once before named, the women of the League go "from house to house in all kindliness and all godliness to introduce and maintain Tory principles and interests combined with the blessings of flannel petticoats." Which noble and elevating remark was received with "laughter and cheers."

The League proposes as its chief work to make this sort of thing a perpetuity; that the duchess and the washerwoman, the Squire's lady and the blacksmith's wife, should be linked together in clubs, excursions, and picnics, in semi-social, semi-political gatherings, not only for a few weeks, but all the year round; that they should "belong to the same league, wear the same badges, sing or listen to the same songs, and glow with fervor in the same cause."

Thus it appeals to that most ignoble of all ambitions—social ambition; an ambition whose special home is in the feminine breast, and one which consists simply in a desire to associate with certain persons irrespective of any question of their superior goodness or virtue.

The writer glories in the shrewdness that put its hand upon this strongest of all social levers for political uses. He glories in the advantage it gives to the Tory over the Radical. He says, "A title has still great social influence in many English counties and towns, and a lady of the middle and aspiring class who by joining the League can associate with a duchess—perhaps even sit in the same council-room when business is discussed—enjoys a privilege denied to a radical dame."

Therefore, whatever other factor may have entered into the rapid growth of the Primrose League, it is safe to conclude that social ambition has been one of the strongest.

Mr. Ashmead-Bartlett, which "truculent gentleman," says a Leamington Radical paper, "'roars as gently as a sucking dove' since he has become Civil Lord of the Admiralty," dwelt at length upon the glory and safety accruing from monarchical institutions as compared with republican. As a lurid example of the latter he pointed to France, exultantly though somewhat prematurely stating that, disgusted with the Republic, she was about to throw herself into the arms of a military dictator. He touched upon the costliness of republican forms of government. "What," said he, appealing to English frugality, "what are a few repairs at Marlborough House or the salary of some official in the House of Lords to the enormous expenditures of the French Republic!"

He touched upon the measures passed by the Conservative party during their two years of power. He claimed as theirs the Criminal Law Amendment Act of 1885, though the assertion is made that they were forced to that legislation by the irresistible pressure of public opinion; and "the people who roused public opinion and kept it long enough at the necessary boiling point were in the main Radicals."

He alluded to the Local Government bill still under discussion. The age demanded progressive legislation, he remarked, apologetically, otherwise there could be nothing better than the old system of county government administered by the county gentlemen. In his

opinion it is the purest and best and cheapest the world has ever seen, and he, for one, should never cease to look back with admiration and regret upon that ancient re

His subserviency was remarkable. It could not have been surpassed by that of a woman of the "middle and aspiring class" desirous of being spoken to by a duchess. "Our House of Lords is the best Upper Chamber in the world," he declared. Does he propose to gain entrance thereto? Beaconsfield did, and why not he? He alluded to his early following and great admiration for Beaconsfield and his imperial policy. He suggested that the spirit of that astute statesman might be hovering at that moment over that special "Habitation" of the Primrose League.

The thought was irresistible that if it were it must be with a sardonic smile—if spirits smile—over this apotheosis of the once despised and ostracized Jew.

The speeches were intermingled with the songs of the League. "God Save the Queen" was sung, and I felt an almost irresistible impulse to join in with—

"My native country, thee,
Sweet land of Liberty,
Of thee I sing"

But I refrained.

Then came the final speeches in which thanks were moved and seconded to speakers, chairman, singer, etc., in all about nine, wearisome in the extreme. This kind of mutual admiration symposium usually brings to a close most public meetings in England, of whatever kind—of Primrose Leagues, school prize-givings, magic lantern exhibitions, or what not.

And after listening to the singing of

"Britannia! Britannia rules the waves,
Britons never can be slaves!"

I came away with the feeling that, however loudly self-complacent may be the scream of the American eagle, it is equaled, if not surpassed, in that quality by the roar of the British lion.

O England, England! an observant eye oftimes sees in thee an extraordinary likeness to thy first-born across the sea.

HIGHER EDUCATION OF THE PEOPLE.

A RECENT EXPERIMENT IN BUFFALO.

By Herbert B. Adams, Ph.D.,
Of Johns Hopkins University.

An interesting experiment has just been made in the city of Buffalo along the line of higher education for the people. The methods employed and the results achieved are so significant of the educational possibilities of our American cities that public attention is here invited to the facts in the case. The basis of the Buffalo experiment was the public library. That institution is not only well supplied with good literature, but it has convenient lecture-rooms, suitable for small audience and class courses. In every community the public library should be the center of higher education, the highest of high schools for the sons and daughters of the people. The Buffalo Library has long been a local rallying point. The local, historical, scientific and art societies have their collections, classes, lectures, and meetings in the Library building, under the direction of the Superintendent of the Library, Mr. J. H. Larned. It has become something more than a mausoleum of books. It is now a beacon light of intelligence in a growing city, a light that cannot be hid.

At a meeting of the American librarians last September, upon one of the Thousand Islands, Mr. Larned heard a description of what in England is called "University Extension." This is an educational movement carrying to the English people in provincial towns and manufacturing districts a higher culture from the university centers of Oxford and Cambridge. A recent report shows that in one year Oxford and Cambridge supplied one hundred and sixty-nine courses of University Extension lectures in seventy towns, and reached twenty thousand Englishmen living outside academic walls. Already familiar with the English system of lectures in connection with public libraries, Mr. Larned determined to institute in Buffalo a library course of lectures to be given by a university man. Academic culture, proceeding from some acknowleged center of learning, was to be connected with popular education. The public library was to become, as it were, a kind of electric light illuminating the community by the proper adjustment of such carbon points as popular demand and university supply.

After preliminary agitation of his idea through the Buffalo press and other friends of the Library, Mr. Larned applied to the department in history and politics in one of our American universities for a competent lecturer upon "The Economic Questions of the Day." For this delicate and responsible undertaking a young man was recommended who had taken honors in history and politics at his own New England college, and who had studied the same subjects for four years longer at Baltimore, where he had won the degree of Doctor of Philosophy. He had further qualified himself for teaching by an experimental course in the best of all universities—the world. Like the wandering scholars, (*errantes scholares*) of the Middle Ages, who traveled from Oxford to Paris or Bologna, this young doctor went from one American college to another, giving short courses of lectures on historical and economic subjects. As craftsmen in the Middle Ages learned their trade, not only by serving an apprenticeship, but also by journeying to different towns and there working as journeymen, so our modern teachers best learn their business by a combination of training, travel, experience, and observation. While traveling through our country from Massachusetts to Minnesota to lecture in various collegiate institutions, this academic journeyman took every opportunity to use his eyes and to discover useful facts. He found everywhere master-workmen in practical economics—business men superbly trained in schools of experience. In this kind of post-graduate or university course the traveling scholar found time to write many articles of practical interest to his countrymen, and withal a History of Co-operation in New England and the Middle States, soon to be published by the Johns Hopkins University as chapters in a general History of Co-operation in the United States.

Coming to Buffalo upon a definite and business-like contract for a course of twelve lectures and twelve class exercises for discussion, the young doctor gave his best energies to the promotion of a novel experiment in popular education. It was understood that he should remain in Buffalo for a period of twelve weeks, and that he should be accessible at certain hours every day in the Buffalo Library for the purpose of aiding the members of his class to select proper economic literature for use in connection with the lectures. Such books, pamphlets, essays, periodicals, monographs, documents, etc., as the lecturer required for the illustration of his course were placed upon a reservation in a special room. For the time being the resources of the Buffalo Library from the general field of political science were massed upon "The Economic Questions of the Day." It was intended for the space of twelve weeks to focus public attention and interest, within a limited circle, upon certain burning topics of economic and social science. The following is the list of subjects proposed by the lecturer:

1. Causes of Discontent, including such topics as poverty, unequal opportunities for self-development and enjoyment, the number of the unemployed, the widespread belief that very many large fortunes are not due to personal abilities but to other causes, growth of democracy, lack of kindly feeling and sympathy, etc.

2. Socialism and Anarchy, with special consideration of their representatives, the theory of surplus value, the Socialist programme, ethical and religious aspects of Socialism, influence of Rodbertus and Karl Marx.

3–4 Monopolies, their general character, railroads, the telegraphs, city monopolies in light and transportation, pools and trusts.

5 Henry George's Theory of Rent-Taxation; nature of rent, proposed method of taxing rent, advantages claimed, strength and weakness of George's theory, nationalization of land.

6 Immigration, history and statistics of, in the United States since 1820; benefits of immigration, attendant evils, change in the character of our immigrants, change in our economic conditions, restriction of immigration.

7. Education; justification of State education, needed changes in present methods, manual training, civic training, school savings banks, national aid to popular education, compulsory education.

8. Labor Legislation; employment of women and children, factory legislation, sanitation in factories and homes, weekly payments, company stores, convict labor, workingmen's insurance in Germany, employer's liability act.

9 Wages, what determines the rate; the wage fund theory, productive capacity of the workmen, standard of living, supply and demand, rate of wages under imperfect and unequal competition, influence of labor organization on wages, history and statistics of wages, profits.

10. Labor Organizations; history and present conditions, economic justification of labor organizations, abuses and their remedy, strikes, arbitration, benefit features of labor organizations.

11. Co-operation and Profit-sharing; distributive co-operation, productive co-operation, profit-sharing in Europe and America, German credit unions, building and loan associations.

12. Taxation in the United States; national taxation, reasons and methods of debt-payment, the tariff, internal revenue, State and local taxation, history and present condition, proposed changes, personal property tax, corporation taxes, real estate, income inheritance, taxes and licenses.

A detailed syllabus of each lecture was printed upon a half-sheet, giving sub-heads and special topics, with constant reference to authorities. Thus every person present at a given lecture had in hand a complete survey of the subject in its general bearings, and at the same time a convenient sense of reviewing what he had heard and of finding further information in the library concerning any specially interesting topic. For example, in the lecture on "Education," under the sub-head of "Manual Training," the possessor of a syllabus would find such useful references as these: Report of the Royal Commissioners on Technical Instruction, and F. C. Montague's Summary of the Same; Circular of Information No. 3, 1885, U. S. Bureau of Education; Report of the International Health Exhibition at London, 1884, Vol. XIV; Proceedings of American Social Science Association, 1884 paper by General F. A. Walker; "The Century," January, 1888; "New England Journal of Education," September and December 29 1887, and January 5 1888. Every individual syllabus employed in the Buffalo course was a valuable and yet not a pedantic bibliography. It was just what was needed for the specific purpose in view. So highly appreciated were these topical outlines and suggested references that the supply was immediately exhausted by the Buffalo public.

The lecture course in the Buffalo Library began in the conventional way, with the customary audience of worthy and intelligent people who attend public lectures, either from public spirit or from the force of habit. But it was soon discovered that there was something different from the conventional lyceum lecture, from literary pyrotechnics and stereopticon exhibitions. Here was a young man, without any collection of manuscripts or finished essays, handling questions of political economy as though they had life in them, some real interest to men and women. Without any pretensions to eloquence or fine language, he treated the subject in hand as a biologist would describe a chick or a crayfish, or as an anatomist would dissect a subject in the presence of a class. The lecturer did not appear as the advocate of any set of opinions, as the champion of any cause, whether of labor or capital, free trade or protection. He did not come as the exponent of any "ism," either of Socialism or of any particular school. He came simply as a student of political economy, professing to know some interesting facts, and able to tell them in clear, plain English, without much reference to manuscript notes, and without constantly affirming in the words of masters and teachers. He had, indeed, the best writers at command as material for illustrations, but he had also observed and thought for himself. The good people of Buffalo were quick to recognize a good thing when they saw it, and the audience developed at once from a patient, long-suffering, lecture-bored congregation into an active and interested class of eager listeners, ready not only to hear, but to think and speak. And the audience increased the very next week. The young lecturer had the tact and good sense to visit a convention of workingmen then in session in Buffalo, and to tell them what he wanted to do. From that time the leaders of the labor unions attended the lectures of Dr. Bemis and took part in the discussions. How immediate was the success of the Buffalo experiment is shown in the following extracts from letters written by the Superintendent of the Buffalo Library to the author of the present article: "Our second lecture last night was a notable success; lecture-room full, including about thirty workingmen from the labor unions, several Socialists and Anarchists, and a couple of millionaires, with all grades and professions intermixed—a most remarkable stirring together of classes in this community. The after discussion was very lively, as you may judge from the newspaper reports I send you. The lectures, in fact, are awakening an interest here which widens fast, and I am satisfied that they are going to exert a notable influence. Dr. Bemis is kept busy half his time every day holding discussions with individuals and groups who come to the library to meet him for the purpose. He makes a good impression by his fullness of knowledge, his readiness, coolness, and quiet, easy-tempered way."

A month later came the following letter from the same watchful observer: "You can see by the weekly reports I send you that our course of lectures is a continued and growing success. Our little lecture-room (250 seats) is full every night, and the questioning and discussion of topics is very animated. Almost everybody remains through the whole two hours of lecture and discussion. The effect has been to stir up in this community a more widely spread interest in the economic questions of the day than anybody could have expected to see. We have all classes represented in our audience—the workingmen considerably, though not as numerously as I could wish. Tickets were freely offered to them in the trades-unions at $1 for the course, which is less than ten cents per lecture. The leaders came, but not many of the rank and file. However, it is a good beginning. Dr. Bemis deserves a great deal of credit for the success of the course. He wins the confidence of everybody by the dispassionate fairness

and temperateness with which he discusses these burning questions, and by the fullness of his information. He goes everywhere here, and studies all our local conditions for himself, which makes the people interested and acquainted with him and prepares them to trust his representation of things. He is ready in his command of what he knows, and keeps his coolness and good temper in all discussions and under all kinds of questioning and criticism. Probably no one would have made the experiment of this course more successful than he has done."

This evidence as to the remarkable success of the Buffalo experiment is more than substantiated by the editorials and elaborate reports of each lecture and of the subsequent discussion as published in the Buffalo city papers, the "Courier" and the "Express." The former said editorially, January 1, 1888: "The enterprise of having a lecture course at the Buffalo Library was regarded as decidedly experimental. It has proved already of such benefit to the large and constantly increasing audiences that the present course obviously must be but the first of an annual series of lectures on vital questions." After reviewing the history of the rise and fall of the lyceum system of public lectures, the interest of which depended on literary stars and scientific fireworks, the editor remarks "a great revival of interest in lectures on live subjects, dealing in a plain, unadorned style with the problems of the day," and points out the evident enthusiasm for this new and healthful kind of popular instruction in the simple fact that many of the audience were "in favor of taking no vacation in the holiday weeks." The most convincing testimony, however, as to the remarkable success of this novel experiment lies in the fact that, out of an audience of 250, which completely filled the hall, over 200 repeatedly remained for a second hour to discuss the lecture. Any one who realizes how difficult it is to hold a popular audience for one hour, even with an attractive subject and a stereopticon, will appreciate this triumph of political economy and common sense. The newspaper reports indicate that many of the leading men of the city took part in the discussions. Prominent lawyers, influential business men, and leaders of the labor unions debated in the most friendly spirit some of the questions raised by the lecturer. To one reading the discussions as reported, it is perfectly clear that the Buffalo experiment introduced a leaven of scientific interest which stirred the best intelligence of both labor and capital.

At the close of this profitable course, attended by the best citizens of Buffalo, it was remarked by the "Courier:" "One unusual feature of these audiences is that the men have outnumbered the women. It is a remarkable testimonial to the lecturer's ability and fairness that, without any attempts at rhetorical effect, he has been able for twelve weeks to hold together an interested audience of considerable proportions, for the discussion of subjects which are usually considered insufferably repelling. One speaker expressed the opinion of many others of the audience last night when he said that he thought they knew about twelve times as much regarding the subjects discussed as when they began." The good results of the course were shown, not merely in the grateful appreciation of the lecturer by an intelligent public, but in the immediate organization of the Buffalo Economic Association, which will perpetuate in that city the spirit of scientific inquiry and free discussion introduced by a university man. The society has chosen for its President the Hon. George Clinton. Representatives of both capital and labor are upon its executive committee. This Buffalo organization will become a local branch of the American Economic Association.

In conclusion we may summarize the distinctive features of the Buffalo experiment. Instead of an old-fashioned lyceum course, or literary variety show, for popular entertainment, this new departure was a systematic, progressive, continuous course of real instruction for twelve weeks upon one great subject—political economy, treated from special points of view. It was a popular course in that it was suited to the actual needs and best intelligence of the community. It did not aim to attract a mass-meeting. The higher education of the people was the object kept clearly in mind. The course was popular, and yet scientific. It was not a charity, in the vulgar sense of that term. Everybody who attended the lectures and class discussions paid for the privilege. The experiment was made upon an economic basis, and actually paid expenses, which is more than should usually be expected in experiments of higher education. One-half the cost is quite enough to obtain from the sale of tickets. This is the rule in English experiments for university extension. In this country labor should do all it can. Capital and brains should do the rest. University methods of instruction by suggestive lectures and familiar discussion, provoking thought and independent study, were popularized at Buffalo through the educational agency of a public library—the people's university. This combination of ideas is a novel one in American popular education. University culture, when it becomes thoroughly democratic, will enlighten the church and ennoble the State. It will leaven the social lump. And this leavening process does not mean "socialism;" it means social intelligence—an educated democracy.

"LOOKING BACKWARD:" A SOCIALISTIC DREAM.

THE Ticknors have just published a unique book from the pen of Mr. Edward Bellamy. It makes attractive to novel readers a subject that has been considered only by students, and yet is as suggestive to students as it is entertaining to novel readers. This book, "Looking Backward," is supposed to be written in the year 2000 by a young man who had been born in Boston in 1857. Thirty years later he was about to be married, when his wedding was postponed on account of a series of strikes in the building trades, which prevented the completion of the house in which he and his betrothed expected to begin their married life. Suffering at this time from insomnia, he was in the habit of sleeping in a subterranean chamber, where he was put to sleep by a mesmerist and awakened by his servant. On the thirtieth day of May he retired as usual, and when he awakes he finds himself in the family of a physician, in the year 2000. The mesmeric sleep had not only preserved his body from decay, but had preserved to him the vigor of young manhood. With the eyes of one who had lived in the nineteenth century he begins to study the social conditions of the opening year of the twenty-first. A welcomed guest in the charming family of the physician, the study of economic conditions is occasionally relieved by the study of that far more interesting phase of social science which constitutes the theme of all our best novels. Edith Leete, the great-granddaughter of Edith Bartlette, the hero's first love, typifies a womanhood quite in keeping with the industrial condition about her.

This plot, as the reader will say, is impossible enough to destroy any sense of reality in the entire book. This would be true were it not that Mr. Bellamy displays the same power as a realistic novelist which he has previously shown in "Miss Ludington's Sister." When the descriptions are least real, they are still wonderfully plausible. The device by which the hero is transferred from the nineteenth century to the twenty-first is the only one which flavors of the miraculous, and one forgives even this invocation of the aid of a *deus ex machina* when he gives his attention to the rich contrasts which the extraordinary position of the hero makes possible.

After all this praise it perhaps behooves the writer to give extracts which may serve to justify his eulogy. This might easily be done did space permit the reprinting of an entire chapter or two, such as that in which the hero describes his going shopping with Edith, or his discussion with Dr. Leete regarding love-making in our own time. Both of these are charmingly written and full of bright points, but any attempt to condense them would crush out their most valuable quality—their life. When only a short extract can be given, it is fairer to the author to give one or two in which he expresses views and criticisms totally disconnected from the general plot of the story. The very first chapter supplies one of these. In describing his earlier life for the Historical Section of Shawmut College he says:

"Living in luxury, and occupied only with the pursuit of the pleasures and refinements of life, I derived the means of my support from the labor of others, rendering no sort of service in return. My parents and grandparents had lived in the same way, and I expected that my descendants, if I had any, would enjoy a like easy existence.

"But how could I live without service to the world? you ask. Why should the world have supported in utter idleness one who was able to render service? The answer is that my great-grandfather had accumulated a sum of money on which his descendants had ever since lived. The sum, you will naturally infer, must have been very large not to have been exhausted in supporting three generations in idleness. This, however, was not the fact. The sum had been originally by no means large. It was, in fact, much larger now that three generations had been supported upon it in idleness than it was at first. . . .

"By way of attempting to give the reader some general impression of the way people lived together in those days, and especially of the relations of the rich and poor to one another, perhaps I cannot do better than to compare society as it then was to a prodigious coach which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally, such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished, but on the other hand there were many accidents by which it might at any time be wholly lost. For all that they were so easy, the seats were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly. It was naturally regarded as a terrible misfortune to lose one's seat, and the apprehension that this might happen to them or their friends was a constant cloud upon the happiness of those who rode.

"But did they think only of themselves? you ask. Was not their very luxury rendered intolerable to them by comparison with the lot of their brothers and sisters in the harness, and the knowledge that their own weight added to their toil? Had they no compassion for fellow-beings from whom fortune only distinguished them? Oh, yes; commiseration was frequently expressed by those who rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road, as it was constantly doing, or to a particularly steep hill. At such times the desperate straining of the team, their agonized leaping and plunging under the pitiless lashing of hunger, the many who fainted at the rope and were trampled in the mire, made a very distressing spectacle, which often called forth highly creditable displays of feeling on the top of the coach. At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience, and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniments for the crippled and injured. It was agreed that it was a great pity that the coach should be so hard to pull, and there was a sense of general relief when the specially bad piece of road was gotten over. This relief was not, indeed, wholly on account of the team, for there was always some danger at these bad places of a general overturn in which all would lose their seats."

But the more remarkable portion of the book is where the author makes appear as possible the establishment of perfect equality without the suppression of individual liberty. He has the good sense to lay down equality of intellectual, moral, and social conditions as prerequisite to equality of material conditions. But these being given, he has the courageous idealism to depict with marvelous ingenuity a society in which not only does the entire product of industry go to the workers, but the worker who is able to accomplish most is willing to do all that he can through his love of power, social position, and reputation for ability, and also his sense of duty, without increased material reward. "Desert," remarks Dr. Leete, "is a moral question. . . . All men who do their best do the same. . . . The man of great endowments who does not do all he might, though he may do more than the man of small endowments who does his best, is deemed a less deserving worker than the latter, and dies a debtor to his fellows. The Creator sets men's tasks for them by the faculties he gives them; we simply exact their fulfillment. . . . In the nineteenth century, when a horse pulled a heavier load than a goat, I suppose you rewarded him. Now, we should have whipped him soundly if he had not, on the ground that, being much stronger, he ought to. It is singular how ethical standards change." This the Doctor says with a twinkle of his eye, and the only answer that the hero could make was that "animals, not being reasonable beings, naturally did the best they could, whereas men could only be induced to do so by rewarding them according to the amount of their product."

Did the author advocate a political revolution to-morrow to bring about the adoption of these principles, the task of criticism would be a wholesome one. It might easily be shown that, except in the case of men of the greatest moral elevation, the hope of individual gain and the fear of individual want are needed in order to bring out our natural abilities and prevent the paralysis of industry through universal shirking. It might easily be shown that the sense of individual responsibility, upon which the present order of society is based, is something which could not be sacrificed without the deterioration of the individual, the overthrow of the family, and the breaking up of society. But what Mr. Bellamy is picturing is not a society in which the sense of individual responsibility shall be less, but one in which the sense of social responsibility shall be more—where each man is held accountable that his work is directed toward the benefiting of the whole community, and never in any degree toward the injuring of rivals. Undoubtedly Mr. Bellamy exaggerates the mob-like nature of the industrial armies of to-day. In one place he goes so far as to say that if the manufacture and distribution of goods were conducted by one organization, instead of by ten thousand hostile organizations, four-fifths of the labor now expended might be saved. This assertion deserves criticism. Yet the task of criticism is ungrateful when we remember that Mr. Bellamy alone, among the whole school of writers who have made such assertions, has suggested any important economies which the principle of co-operation might effect. Mr. Bellamy does suggest any number of them, and his suggestions are characterized by simplicity quite as much as by ingenuity.

The most impassioned portion of the book is the indictment of the moral influences of the present *régime*. In a dream the hero finds himself again in the slums of the Boston of to-day;

". . . As I observed the wretched beings about me more closely, I perceived that they were all quite dead. Their bodies were so many living sepulchers. On each brutal brow was plainly written the *Mic acet* of a soul dead within. As I looked, horror-struck, from one death's head to another, I was affected by a singular hallucination. Like a wavering translucent spirit face superimposed upon each of these brutish masks, I saw the ideal, the possible faces that would have been the actual if mind and soul had lived."

The agony of this dream is real, and the reader himself gets a taste of it as he turns from the vision which Mr. Bellamy's entire book presents, and thinks of the sordid self seeking by which our "upper classes are materialized, our middle classes vulgarized, and our lower classes brutalized." The effect of the vision remains with him. He finds that he, too, is "affected by a singular hallucination." He finds himself dreaming of a new social order in which personal nobility is measured by what one does for others, and not by what he grasps from them. The reader cannot help picturing "a new world blessed with plenty, purified by justice, and sweetened by brotherly kindness."

FINE ART IN EAST LONDON.

By Howard S. Bliss.

IN spite of "Bitter Cries" and clever novels, Royal Progresses and People's Palaces, East London remains a *terra incognita* to thousands of West End Londoners and American tourists. People are generally aware that there has recently been a renewed activity in philanthropic schemes for the benefit of East London, but are content with a most indefinite knowledge of these projects. The truth is that a great deal of faithful work has been in progress for many years in that part of the metropolis—work which has proceeded quietly and unostentatiously, but which has on that very account been effective and permanent.

I wish in this letter to speak of a most interesting effort which has been made in recent years to educate the East Londoners in fine art. I refer to the loan exhibition of pictures which for eight years has been held in the schoolhouse of St. Jude's Parish, Whitechapel. Many will recognize the name of the church, for Mr. Barnett, its vicar, is also the warden of Toynbee Hall. To him is due the establishment of the Universities' Settlement in East London, an enterprise with which the readers of The Christian Union are already to some extent acquainted.

A recent sojourn of a fortnight at Toynbee Hall enabled me to frequently visit the picture exhibition held in the adjoining buildings. Quite apart from the social and philanthropic interest attaching to this exhibition, the pictures repaid, quite on their own merits, careful study. It was one of the best loan collections to be seen in all London. However, the chief interest centered about the people for whose benefit the pictures were brought together. But first I must explain Mr. Barnett's method of procedure in getting together, year after year, these admirable collections. All men could not do it. The difficulties are by no means inconsiderable, and Mr. Barnett's success is doubtless in a large measure due to the wide acquaintance he enjoys and the enthusiasm and confidence which his personality inspires. He forms a committee from among his friends who during the year are on the outlook for such pictures as they desire for their next exhibition. Everything is done to insure the safety of the pictures, and here it may be stated that the collection exhibited this year was alone insured for £45,000. The committee, with its sub-committees, have charge of the getting together, the hanging, and the returning of the pictures, and the general management of the exhibition is in their hands. The parish school rooms are, during the Easter holidays, turned into art galleries. Simple hangings and decorations are hastily arranged, gas fixtures put up, an umbrella and cane check-room improvised, a turnstile furnished. Then the exhibition must be advertised—a matter of no small difficulty in view of the general inertness and indifference of the East London mind. Watchers must be appointed to keep order and give necessary information. But this is not all. Perhaps the most important feature is the catalogue, which must be prepared most carefully, with simple explanations of the pictures where explanation is needed, with hint and suggestion for the better understanding of difficult themes, the whole work being devised with the purpose of stimulating interest in the higher aspects of fine art. But the work does not stop there. Appointments are made for conducting groups of children from the parish and Board schools through the rooms, that the pictures may be properly explained, and that the desire to see for themselves may be stimulated among the children. Now it is a group of teachers who are enjoying a private view after some entertainment at Toynbee Hall. One evening a large company of co-operative printers was conducted through the exhibition by one of the Toynbee residents. On another evening a large number of Foresters, who had just been addressed on some subject relating to their order, also enjoyed a private view. Altogether, the labor involved in making such an exhibition a success is considerable. The pictures were on view daily from Tuesday, March 20, to Sunday, April 8, from 10 A.M. to 10 P.M. The entrance was free, but small children, unaccompanied by grown-up people, were not admitted except by special appointment. The catalogues were sold for a penny. Over 40 000 people visited the exhibition this year—about a third of the number buying catalogues. The numbers on Sundays, Good Friday, and Easter Monday were very large. During the progress of the exhibition a series of lectures were given at Toynbee Hall with the purpose of further stimulating the people's interest in fine art, and of leading up to the establishment of an art school and guild. The ultimate object of this movement, which is under the management of Mr. C. R. Ashbee, of Toynbee Hall, is to "train men and boys in the higher sides of technical education; that is to say, where the workman is engaged in making beautiful things." There is to be a large workshop, with appliances necessary for the proposed classes, which will consist of a decorative class for men and one for boys, an art metal-working class (repoussé) for men and boys, and a wood-working class (constructional and decorative) for boys. Already Mr. Ashbee has a class of some thirty men and boys engaged in practical decorating and designing work. They are at present decorating the dining-room at Toynbee Hall, and last summer gave over two thousand hours of their spare time to the work. It is hoped that these classes will develop into a technical and art shop where wood-carving, turning, metal-working, leather-stamping, glass-painting, modeling, decoration and designing, etc., will be taught and practiced. In Mr. Ashbee's words: "The workmen of the shop—possibly selected from pupils sufficiently advanced among some of the present workmen in the existing classes—would be paid a small wage as instructors, and would be expected to make up the rest by developing the workshop commercially, thus reproducing one of the best features of the mediæval workshops of Italy, while the pupils in the school would, if they turned out salable pieces of work, have a percentage on the sale, the bulk of the profits going to the shop, and each pupil putting his mark on what he had created. This system would combine the stimulus of exertion with the leisure required for good work." The object thus is not only to turn out good workmen, but also to give them a field in which to employ their skill.

For the furtherance of this project, as well as for the general stimulus in matters of art, the lectures referred to above were given from week to week. Mr. Holman Hunt lectured on the first night, and opened the exhibition. Later on a lecture was delivered by Mr. Edmund Gosse on "The Place of Sculpture in Modern Life," and one on "The Construction and Evolution of Decorative Pattern," by Mr. Walter Crane. An address was given by Alma Tadema. The admission to these lectures was free, by ticket—the holder of the ticket being requested to fill in his name and address before the ticket was given up. Much interest was shown in the proposed classes by working lads who had a taste for decorative work and whose trades required perhaps some knowledge of decorative principles. In addition to these lectures "Talks on the Pictures" were given on Sunday afternoons at St. Jude's, and one can easily understand what a wealth of illustration for sermon and Bible class such a collection of paintings affords.

But let us take a stroll through the five rooms and see for ourselves the collection and the viewers. As we buy a catalogue we are at once struck by the neatness and taste with which it has been prepared, and the earnest purpose which evidently prompts its issuance. On the outside cover are Ruskin's words: "Life without industry is guilt, and industry without art is brutality;" on the inside page is that other fine quotation: "The more I think of it, I find this conclusion impressed upon me, that the greatest thing a human soul ever does in this world is to *see* something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion—all in one." There are other pregnant thoughts from Wordsworth, Carlyle, Spencer, Browning. As we enter, we see, perhaps, Mr. Barnett himself, telling an interested crowd of men and women what he sees in the pictures, or rather helping them to *see* for themselves. His criticisms are sensible, suggestive, constructive, and his explanations are eagerly followed. There you may see a workingman, catalogue in hand, gravely and conscientiously examining each picture, looking from canvas to printed page, then back again to the canvas. Or there you notice a bright little girl pointing out to her mother a favorite picture and eagerly showing some especially attractive feature. Here is a lad whose appearance is by no means artistic—not even picturesque—but he is carefully studying each picture, and shows a genuine interest when we speak to him of the proposed art school, and is eager to join. Although the rooms are crowded, there is very little confusion and no rude pushing. It is most interesting to overhear the comments that are made. Many, indeed, are comical, but there are more that are discriminating and just. I venture the assertion that the Grosvenor Gallery had no more appreciative spectators than this loan collection in Whitechapel. One was struck by the respectable appearance, the genuine interest, and the decent behavior of the people.

I have left no space to speak at any length of the pictures themselves. Many were lent by the artists a few by the proprietors of the illustrated papers. Richmond sent his "Sleep Keeping Death out of the House of Life" and the "Expulsion from Paradise;" Sir Frederick Leighton's "Slinger" was there; Dicksee's "Harmony;" Millais's "Portia" and "The Orphans;" Holman Hunt sent two pictures; Munkacsy's "Pharisee" looked as proud and contemptuous as ever; Jules Breton's "Faith" was there, while Gainsborough, Constable, Rubens, Doré, Kaulbach, Israels, Marks, Herkomer, Watts, Rossetti, were represented by one or more productions among the 225 pictures exhibited.

Those who have watched the exhibitions from year to year speak of the growing appreciation which the people show for these high class pictures. With such a collection as this in Whitechapel, and with the Gallery of National Portraits in Bethnal Green, East Londoners have no reason to complain that they have been neglected this year in the matter of art. Why is not some such movement possible in New York?

THE ELECT LADY.

By George MacDonald,

Author of "Annals of a Quiet Neighborhood," "Alec Forbes," "Robert Falconer," etc.

CHAPTER XXVII.—THE WATCH.

GEORGE stayed with the laird a good while, and held a long, broken talk with him. When he went, Alexa came. She thought her father seemed happier. George had put the cup away for him. Alexa sat with him that night. She knew nothing of such a precious thing being in the house—in the room with them.

In the middle of the night, as she was arranging his pillows, the laird drew from under the bed clothes, and held up to her, flashing in the light of the one candle, the jeweled watch. She stared. The old man was pleased at her surprise and evident admiration. She held out her hand for it. He gave it her.

"That watch," he said, "is believed to have belonged to Ninon de Lenclos. It *may*, but I doubt it myself. It is well known she never took presents from her admirers, and she was too poor to have bought such a thing. Madame Maintenon, however, or some one of her lady friends, might have given it her!—It will be yours one day—that is, if you marry the man I should like you to marry."

"Dear father, do not talk of marrying! I have enough with you!" cried Alexa, and felt as if she hated George.

"Unfortunately, you cannot have me always!" returned her father. "I will say nothing more now; but I desire you to consider what I have said."

Alexa put the watch in his hand.

"I trust you do not suppose," she said, "that a houseful of things like that would make any difference."

He looked up at her sharply. A houseful!—what did she know? It silenced him, and he lay thinking. Surely the delight of lovely things must be in every woman's heart! Was not the passion, developed or undeveloped, universal? Could a child of his *not* care for such things?

"Ah," he said to himself, "she takes after her mother!"

A wall seemed to rise between him and his daughter. Alas! alas! the things he loved, and must one day yield, would not be cherished by her! No tender regard would hover around them when he was gone! She would be no protecting divinity to them!—God in heaven! she might—she would—he was sure she would sell them!

It seems the sole possible comfort of avarice, as it passes empty and hungry into the empty regions, that the things it can no more see with eyes or handle with hands will yet be together somewhere. Hence the rich leave to the rich, avoiding the man who most needs, or would best use, their money. Is there a lurking notion in the man of much goods, I wonder, that, in the still watches of the night, when men sleep, he will return to look on what he leaves behind him? Does he forget the torture of seeing it at the command, in the enjoyment, of another—his will concerning this thing or that but a mockery? Does he know that he who then holds them will not be able to conceive of their having been or ever being another's as now they are his?

As Alexa sat in the dim light by her brooding father, she loathed the shining thing he had again drawn under the bedclothes—shrank from it as from a manacle the devil had tried to slip on her wrist. The judicial assumption of society suddenly appeared in the

emptiness of its arrogance. Marriage for the sake of *things!* Was she not a live soul, made for better than that! She was ashamed of the innocent pleasure the glittering toy had given her.

The laird cast now and then a glance at her face, and sighed. He gathered from it the conviction that she would be a cruel stepmother to his children, her mercy that of a loveless non collector! It should not be! He would do better for them than that! He loved his daughter, but needed not therefore sacrifice his last hopes where the sacrifice would meet with no acceptance! House and land should be hers, but not his jewels! not the contents of his closet!

CHAPTER XXVIII.—THE WILL.

George came again to see him the next day, and had again a long conference with him. The laird told him that he had fully resolved to leave everything to his daughter, personal as well as real, on the one condition that she should marry her cousin; if she would not, then the contents of his closet, with his library, and certain articles specified, should pass to Crawford.

"And you must take care," he said, "if my death should come suddenly, that anything valuable in this room be carried into the closet before it is sealed up."

Shrinking as he did from the idea of death, the old man was yet able, in the interest of his possessions, to talk of it. If was as if he thought the sole consolation that, in the loss of their owner, his things could have, was the continuance of their intercourse with each other in the heaven of his mammon-besotted imagination.

George responded heartily, showing a gratitude more genuine than fine; every virtue partakes of the ground in which it is grown. He assured the laird that, valuable as was in itself his contingent gift, which no man could appreciate more than he, it would be far more valuable to him if it sealed his adoption as his son-in-law. He would rather owe the possession of the wonderful collection to the daughter than to the father. In either case the precious property would be held as for him, each thing as carefully tended as by the laird's own eye and hand.

Whether it would at the moment have comforted the dying man to be assured, as George might have assured him, that there would be nothing left of him to grieve at the loss of his idols—nothing left of him but a memory, to last so long as George and Alexa and one or two more should remain unburied—I cannot tell. It was in any case a dreary outlook for him. Hope and faith and almost love had been sucked from his life by "the hindering knot-grass" which had spread its white, bloodless roots in all directions through soul and heart and mind, exhausting and choking in them everything of divinest origin. The weeds in George's heart were of another kind, and better nor worse in themselves; the misery was that neither of them was endeavoring to root them out. The thief who is trying to be better is ages ahead of the most honorable man who is making no such effort. The one is alive; the other is dead, and on the way to corruption.

They treated themselves to a gaze together on the cup and the watch; then George went to give directions to the laird's lawyer for the drawing up of his new will.

The next day it was brought, read, signed by the laird, and his signature duly witnessed.

Dawtie, being on the spot, was made one of the witnesses. The laird trembled lest her fanaticism should break out in appeal to the lawyer concerning the cup: he could not understand that the cup was nothing to her; that she did not imagine herself a setter right of wrongs, but knew herself her neighbor's keeper, one that had to deliver his soul from death! Had the cup come into her possession, she would have sent it back to the owner, but it was not worth her care that the Earl of Borland should cast his eyes when he would upon a jewel in a cabinet!

Dawtie was very white as he signed his name. Where the others saw but a legal ceremony, she feared her loved master was assigning his soul to the devil, as she had read of Dr. Faustus in the old ballad. He was gliding away into the dark, and no one to whom he had done a good turn with the Mammon of unrighteousness was waiting to receive him into an everlasting habitation! She had and she needed no special cause to love her master, any more than to love the chickens and the calves; she loved because something that could be loved was there present to her; but he had always spoken kindly to her, and been pleased with her endeavor to serve him; and now he was going where she could do nothing for him!—except pray, as her heart and Andrew had taught her, knowing that "all lived unto *Him*"! But, alas! what were prayers where the man would not take the things prayed for! Nevertheless, all things *were* possible with God, and she *would* pray for him!

It was also with white face, and it was with trembling hand, that she signed her own name, for she felt as if giving him a push down the icy slope into the abyss.

But when the thing was done, the old man went quietly to sleep, and dreamed of a radiant jewel, glorious as he had never seen jewel, ever within yet ever eluding his grasp.

CHAPTER XXIX.—THE SANGREAL.

The next day he seemed better, and Alexa began to hope again. But in the afternoon his pulse began to sink, and when Crawford came, he could welcome him only with a smile, and a vain effort to put out his hand. George bent down to him. The others, at a sign from his eyes, left the room.

"I can't find it, George!" he whispered.

"I put it away for you last night, you remember!" answered George.

"Oh, no, you didn't! I had it in my hand a minute ago! But I fell into a doze, and it is gone! George, get it!—get it for me, or I shall go mad!"

George went and brought it him.

"Thank you, thank you! Now I remember. I thought I was in hell, and they took it from me!"

"Don't you be afraid, sir! Fall asleep when you feel inclined. I will keep my eye on the cup."

"You will not go away?"

"No; I will stay as long as you like; there is nothing to take me away. If I had thought you would be worse, I would not have gone last night."

"I'm not worse! What put that in your head? Don't you hear me speaking better? I've thought about it, George, and am convinced the cup is a talisman! I am better all the time I hold it! It was because I let you put it away that I was worse last night—for no other reason. If it were not a talisman, how else could it have so nestled itself into my heart! I feel better, always, the moment I take it in my hand! There is something more than common about that chalice!—George, what if it should be the Holy Grail!"

He said it with bated breath, and a great white awe upon his countenance. His eyes were shining; his breath came and went fast. Slowly his aged cheeks flushed with two bright spots. He looked as if the joy of his life was come.

"What if it should be the Holy Grail!" he repeated, and fell asleep with the words on his lips.

As the evening deepened into night he woke. Crawford was sitting beside him. A change had come over him. He stared at George as if he could not make him out, closed his eyes, opened them, stared, and again closed them. He seemed to think he was there for no good.

"Would you like me to call Alexa?" said George.

"Call Dawtie; call Dawtie!" he replied.

George rose to go and call her.

"Beware of her!" said the laird, with glazy eyes. "Beware of Dawtie!"

"How?" asked George.

"Beware of her," he repeated. "If she can get the cup she will! She would take it from me now, if she dared! She will steal it yet!—Call Dawtie; call Dawtie!"

Alexa was in the drawing-room, on the other side of the hall. George went and told her that her father wanted Dawtie.

"I will find her," she said, and rose, but turned and asked:

"How does he seem now?"

"Rather worse," George answered.

"Are you going to be with him through the night?"

"I am; he insists on my staying with him," replied George, almost apologetically.

"Then," she returned, "you must have some supper. We will go down, and send up Dawtie."

He followed her to the kitchen. Dawtie was not there, but her mistress found her.

When she entered her master's room, he lay motionless, "and white with the whiteness of what is dead."

She got brandy, and made him swallow some. As soon as he recovered a little, he began to talk wildly.

"Oh, Agnes!" he cried, "do not leave me. I'm not a bad man! I'm not what Dawtie calls me. I believe in the atonement; I put no trust in myself; my righteousness is as filthy rags. Take me with you. I *will* go with you. There! slip that under your white robe—washed in the blood of the Lamb. That will hide it—with the rest of my sins! The unbelieving husband is sanctified by the believing wife. Take it; take it; I should be lost in heaven without it! I can't see what I've got on, but it must be the robe of His righteousness, for I have none of my own! What should I be without it! It's all I've got! I couldn't bring away a single thing besides—and it's so cold to have but one thing on—I mean one thing in your hands! Do you say they will make me sell it? That would be worse than coming without it?"

He was talking to his wife!—persuading her to smuggle the cup into heaven! Dawtie went on her knees behind the curtain, and began to pray for him all she could. But something seemed stopping her, and making her prayer come only from her lips.

"Ah," said the voice of her master, "I thought so! How could I go up, and you praying against me like that! Cup or no cup, the thing was impossible!"

Dawtie opened her eyes—and there he was, holding back the curtain, and looking round the edge of it with a face of eagerness, effort, and hate, as of one struggling to go, and unable to break away.

She rose to her feet.

"You are a fiend!" he cried. "I *will* go with Agnes!"

He gave a cry, and ceased, and all was still. They heard the cry in the kitchen, and came running up.

They found Dawtie bending over her master, with a scared face. He seemed to have struck her, for one cheek was marked with red streaks across its whiteness.

"The Grail! the Holy Grail!" he cried. "I found it! I was bringing it home! She took it from me! She wants it to—"

His jaw fell, and he was dead. Alexa threw herself beside the body. George would have raised her, but she resisted, and lay motionless. He stood then behind her, watching an opportunity to get the cup from under the bedclothes, that he might put it in the closet.

He ordered Dawtie to fetch water for her mistress; but Alexa told her she did not want any. Once and again George tried to raise her, and got his hand under the bedclothes to feel for the cup.

"He is not dead!" cried Alexa; "he moved!"

"Get some brandy!" said George.

She rose, and went to the table for the brandy. George, with the pretense of feeling the dead man's heart, threw back the clothes. He could find no cup. It had got further down! He would wait!

Alexa lifted her father's head on her arm, but it was plain that brandy could not help. She went and sat on a chair away from the bed, hopeless and exhausted. George lifted the clothes from the foot of the bed, then from the further side, and then from the nearer, without attracting her attention. The cup was nowhere to be seen! He put his hand under the body, but the cup was not there! He had to leave the room that Dawtie and Meg might prepare it for burial. Alexa went to her chamber.

A moment after, George returned, called Meg to the door, and said:

"There must be a brass cup in the bed somewhere! I brought it to amuse him. He was fond of odd things, you know! If you should find it—"

"I will take care of it," answered Meg, and turned from him curtly.

George felt he had not a friend in the house, and that he must leave things as they were. The door of the closet was locked, and he could not go again to the death-chamber to take the laird's keys from the head of the bed! He knew that the two women would not let him. It had been an oversight not to secure them! He was glad the watch was safe; that he had put in the closet before!—but it mattered little when the cup was missing! He went to the stable, got out his horse, and rode home in the still gray of a midsummer night.

The stillness and the night seemed thinking to each other. George had little imagination, but what he had woke in him now as he rode slowly along. Step for step the old man seemed following him, on silent churchyard feet, through the eerie whiteness of the night. There was neither cloud nor moon, only stars above and around, and a great cold crack in the northeast. He was crying after him, in a voice he could not make him hear! Was he not struggling to warn him not to come into like condemnation? The voice seemed trying to say, "I know now! I know now! I would not believe, but I know now! Give back the cup; give it back!"

George did not allow to himself that there was "anything" there. It was but a vague movement in that commonplace, unmysterious region, his mind. He heard nothing, positively nothing, with his ears—therefore there was nothing. It was, indeed, somehow as if one were saying the words, but in reality they came only as a thought rising, continually rising, in his mind. It was but a thought-sound, and no speech: "I know now! I know now! Give it back; give the cup back!" He did not ask himself how the thought came; he cast it away as only that insignificant thing, a thought; cast it away none the less that he found himself answering it—"I can't give it back; I can't find it! Where did you put it? You must have taken it with you!"

"What rubbish!" he said to himself ten times, waking up; "of course Dawtie took it! Didn't the poor old fellow warn me to beware of her! Nobody but her was in the room when we ran in, and found him at the point of death! Where did you put it? I can't find it! I can't give it back!"

He went over in his mind all that had taken place. The laird had the cup when he left him to call Dawtie; and when they came it was nowhere! He was convinced the girl had secured it—in obedience, doubtless, to the instruction of her director, ambitious to do justice and curry favor by restoring it! But he could do nothing till the will was read! Was it possible Lexy had put it away? No; she had not had the opportunity!

The Home.

COOK'S DRESS VERSUS A CUP OF MILK.

"COOK, aghast—Och, mum, I've sphilt a taycup o' milk over the front of me beaht driss, an' I'm thinkin' I'm afther sp'ilin' it intoirely.

"Sympathetic Mistress—Oh, Mary! how could you? Was it all we had?"

And this is our text. We grumble, or fret, or rave, according to temperament or experience, on this servant-girl question, but, like every question that has moved public or individual interest, there are two sides to it, and just cause for complaint on each side. The women who recognize in a servant more than a machine, more than a tool designed to accomplish a certain part in a given whole, are not the people who find life a burden because servants are a necessary portion of the human family. They are too wise to expect perfection in the kitchen when it is so rarely found in the parlor. They have a broad enough conception of human nature to expect moods in the kitchen when they meet it in the parlor, where education is supposed to have had its influence on nerves and manners.

The best lubricator to apply to the machinery of life is sympathy, and surely the man or woman who has the most power in life is the one who has the power of understanding and responding to the mental condition of the people with whom they are brought in contact.

The woman who sees only her side of every household disaster, who cannot see the tragedy in the cook's ruined dress, because of the loss of one cup of milk, is the woman whose servants are ungrateful, whose servants do not appreciate all that is done for them. They are the ones whose kindness to a servant is built on a commercial basis alone. It is not the expression of womanly sympathy to another woman; it is not a kindness looking to the future good of the recipient, but to her present value. And this commercial spirit is never hidden. It is so transparent that the most thick-headed servant detects and despises it.

When the mistress is able to view life in the kitchen from the level of its occupants, when she can accept the inmates from their own standard and endeavor to change the standards, to raise the whole level of life; when she can see the crushing misfortune that the ruining of cook's best dress is, that more has been lost than a cup of milk, she will have learned that moods growing out of weakness, annoyance, and ignorance have their seasons and place in kitchen and parlor. And there will be less display of them in the kitchen when sympathy controls the voice and demands of the mistress.

A NEW DEPARTURE IN PHILANTHROPY.

II.

By Vida Dutton Scudder.

AS we think about the method and spirit of the enterprises described last week, we are struck at once by one broad characteristic which separates them from the usual charitable work among the poor. In general, charity has in the past concentrated its efforts on the greatest and most obvious misery that it could discover. Work in hospitals for those worsted in the physical battle of life; in reformatories, for those worsted in the moral struggle; work among the most wretched and most needy, the dregs of the social system—such directions have our energies taken. In these modern enterprises all this is changed. The efforts are directed toward the elevation, not of the destitute, but of the self-supporting. "Our endeavor has been and should be," writes one of the workers, "to find out the best working men and women, and to interest them, leaving it in their hands to transmit the ideas worth preserving to those whose habits and thoughts are less in accord with our own." The instinct of sensationalism—never stronger than in charitable work—doubtless misses its gratification by this method of working among the most intelligent; but it seems to me obvious that by natural laws the new method is an immense advance upon the old. There is an economic waste in endeavoring to reach those most remote from us; half our energy goes in bridging the gulf; and, when all is finished, we have been working for a non-productive, rather than a productive, agent; and the operation of our energy thus stops short instead of filtering down, in accordance with natural law, to those yet lower in intelligence and morality. Nature works by gradation, not by leaping from extreme to extreme; the effort expended in reclaiming, or trying to reclaim, one habitual drunkard, might, if used in correcting the social and economic errors of a handful of intelligent mechanics, be the leaven that should help to leaven the whole mass. Of course, it is harder to come in contact with the mechanics than with the drunkard; to discover means by which we can reach them is the great object of the method of friendship; and it seems to me that one of the greatest practical values of the work we have described is its silent protest against the misapplied sympathy or love of sensation which makes charitable people spend their strength in labors for the most hopeless and useless, rather than for the most valuable and self-respecting, portion of the working class.

The life, then, at Toynbee and Southwark is of an eminently safe order. The population among which the Settlements are made is a respectable one. Women, even, living in its midst, need fear no disturbance; and one great reason why such a mode of life should be branded as quixotic seems thus removed. Unfortunately, however, such a mode of existence appears to the ordinary mind so utterly impossible that difficulties bristle as soon as it is proposed. The practical objections on behalf of the rich reduce themselves to one: that the dreariness, monotony, and loneliness of such life would be unendurable; that no man or woman of culture could possibly endure it and yet save the soul alive; that actual suffocation of the spiritual, if not of the physical, life would be the inevitable end.

The objection is genuine and true. Dismal, joyless, unspeakably dreary, is the grinding life of the honest laboring population. That they do not know it in no wise diminishes the fact; but that the sensitive man or woman, going for a few months into such life from the midst of the well ordered grace and brightness with which we are surrounded, will feel the contrast with double keenness is doubtless true. To live, even for a short period, the life which the majority of our fellow-beings, with natural instincts much the same as ours, live from childhood to death, is in sober earnest a sacrifice which I should think all the powers of the nature must be summoned to meet. Squalor and dirt and smells and coarseness and emptiness of soul—this is the world to which we should pass from the charm and beauty and stimulus of ordinary life. And because useless sacrifice is a sin and a waste in the great economy of nature, and because work should always be done under conditions most easy and most delightful to the worker, therefore in the ordering of the life at Toynbee and at Southwark there seems to me the greatest and tenderest wisdom. In the first place, so ingenious is the organization that a young man or woman can enter into the life efficiently for any period, however short—a fortnight, a month, or a year. Thus the powers of endurance need not be overtaxed. Then the disadvantages of the life are assuredly far neutralized by the beauty of the immediate surroundings—a beauty which, of course, serves not only as refreshment to the residents, but as example and suggestion to all the people around. And, finally, the one great lack in such a life, for which nothing can compensate—the lack of congenial companionship—is by this method most fully supplied. Not singly, but in pairs, were the disciples sent forth into the world; not singly, but in groups, do these men and women enter upon this new world, lying at their very doors, yet remote from them as darkness from light. Of all ages, of all shades of thought, of diverse interests, of separate professions, they gather together, united by the bond of a common earnestness and a common effort. Where can we find more perfectly fulfilled the conditions of that ideal society which shall possess both variety and unity, and in which mutual enjoyment shall serve, not as the end, but as the means? That the time spent at Toynbee has been the happiest in his life is the testimony of many a young man. "We were, I think, more united than many a so-called family," writes one of them; "but it was a union of sympathy, not of opinion." In this unity of effort, it seems to me, is solved the greatest subjective difficulty of work among the poor. Very elastic is the method. There is no need of a great hall with lecture and concert rooms, pictures by the greatest living artists, and a large circle of brilliant men. Let two or three friends, united and sympathetic in tastes, ideals, desires, decide to work together; let them, as Miss Grüner and her friend had planned to do, engage two or three rooms, not in an up-town boarding-house, but in a respectable and healthful tenement of the better class; let them make the rooms pretty, as they would make their surroundings wherever they were; and then let them live there, carrying on, perhaps, if they are busy women, their own occupations—teaching, writing, embroidery—but in their leisure hours learning to know their neighbors; entering into their joys and sorrows; giving them little companies; helping, so far as in them lies, their perplexities; and by degrees teaching them, directly or indirectly, a few of the practical things which the better classes of the poor in our great cities so desperately need to know—economy in cooking, the value of cleanliness, the advantages of an orderly and pretty home. The thing is not impossible; it is not dangerous; it is not quixotic; it is not degrading to the finest instincts of the mind or soul. *It has been done.*

So much for the objection most commonly urged on behalf of the rich. On behalf of the poor there is another, which, in the minds of many, carries even greater weight.

It is said that, supposing the poor to be truly reached and affected by those living among them, two evil results will follow. In the first place, they will be pauperized by the time and thought bestowed upon them, more subtly but no less truly than by gifts of money; in the second place, they will be stimulated to unwholesome discontent with their necessary environment, and rendered unfit for their work.

With regard to the first of these difficulties not much need be said. So far as the men and women who live among them carry on their own work and life—as they do to a certain extent already, and as it is to be hoped they will do more and more in the future—the objection has, of course, no weight. So far as direct devotion and effort go, tact is, of course, necessary. But surely, without raising the question to the higher plane of Christian fellowship, to receive such devotion from friends and neighbors is less pauperizing, because far more natural, than to receive it, as now, through formal organizations, or through strangers, who appear from a distance, whisking like comets within the orbit of the working life, and then as suddenly whisking off again.

But how about the second difficulty—that the working people will be roused to discontent with their lives, and to aspirations which they cannot gratify? On the surface this is doubtless true; it is also true that genuine work can never be done in a discontented spirit, and that restlessness and discontent are crying evils among us. But let us look a little more deeply, and see of what order will be the discontent aroused by contact with the earnest, thoughtful, hard-working, and attractive men and women who would go to work among the poor. Would it be the desire for leisure, for idleness, sluggish ease? If so, it will not derive from force of example. The laborers will see honest work faithfully performed day by day; work which hurried sewing girl or busy mechanic must recognize as genuine and solid; and if the study of these higher lives leads them to feel, on the one hand, the economic advantage of wise system, and, on the other, the absolute need for every one of some hours of refreshment and rest, no harm will have been done. Is it, on the other hand, desire for money, riches, unattainable luxury, which this new and strange contact will engender in the working classes? Consider a moment. Is the contrast between wealth and poverty unknown to the poor? Every sewing girl, as she works on the dainty garment for which she receives her miserable pittance, must realize with painful clearness the distance between herself and the wearer; every mechanic who stands in the park and watches the horses and carriages sweep by in their pageant of ostentatious luxury, sees keenly enough the external results of money. So far as the perception of material luxury can make the working classes discontented, they are discontented already. But it is the externals alone which they see and apprehend. Thus what they sigh for is precisely what they can never have—the lust of the eyes and the pride of life. But there is that of which external wealth is only the symbol—the unnecessary, often the empty, symbol; namely, the spiritual and hidden wealth of a sensitive nature attuned to beauty, a mind rejoicing in its own fair powers, a soul rejoicing in the unseen. These things the laborers do not desire, because they have never seen them; they cannot see them unless—and here comes in the deepest value of the life of the cultivated among the poor—unless they are brought close to their very bodies in the persons and characters of delicately nurtured men and women. To excite, by teaching and by contact, a burning desire for these things would be, could we only hope to accomplish it, to confer, not an injury, but a benefit. These spiritual riches it is which the working people will see embodied in those who come to them from the fair distant world; and to arouse the wish for these is to arouse to life. The intensest desire for truth will not hurt them, though it make them forever dissatisfied with a routine that crushes out the finer instincts; the longing for beauty, if once implanted within them, will, simply and inevitably, in the long run, produce its own gratification; and the dim perception of moral purity and devotion will lead them to that effort after growth which, synonymous though it be with discontent, is yet the essence of the spiritual life. "This intense apathy in all of us is the first great mystery of life," says Ruskin; "it stands in the way of every perception, every virtue." If we can in any measure destroy this apathy in the hearts of our mechanics and workingwomen, if we can arouse in them an ambition, not for the material wealth which they cannot acquire except by leaving their station and their appointed work, but for the finer spiritual riches of heart and mind and soul which are to be attained through and in and beside that work—then, indeed, shall we have solved the problem of labor, and advanced toward that social state where all activity is noble and all life dignified with beauty.

Community of life may, then, be made endurable for the rich; it may be made of inestimable value to the poor. One other question—the last which we shall consider—confronts us. Suppose the combination effected: rich and poor, cultivated and ignorant, living together in

neighborly comradeship; what would be the ultimate result on society? Good or bad?

From many a theorist the answer comes ready. The effect of such mixture would be an entire sacrifice of the higher and finer intelligence, the reduction of all existence to a dead level of monotony, the elimination of all the delicate charm of thought and manner which now make life attractive. The degradation of the rich would inevitably follow from the fusion of classes.

It is slippery business to deal with theories; yet does this conclusion commend itself to our most genuine and highest thought? Surely there is another view possible; a view which holds that the greatest danger of our boasted culture lies in its tendency to cut itself adrift from the broad, simple facts of human fellowship wherein alone is the source of its true vitality. One of the most dangerous tendencies of culture is to become self-limited; and a self-limited culture is dead. It becomes an embalmed mummy instead of a breathing body. Nothing is our own till we impart it—the maxim is flat with the flavor of the copybook; but we, especially those of us who happen to be women, have not yet learned it as individuals, still less have we apprehended it as a class. In the very act of giving does the gift return to the giver. Not until I share what I possess with others is my own hold on it absolute and secure; not until the rich share with the poor the best results of their generations of culture will that culture be inalienably their own.

Further, is it so certain that in the contact of rich with poor the giving would be all on one side? The Toynbee workers do not seem to find it so. The testimony is universal that, in this strange intercourse between those so utterly unknown to each other, as much is gained as is given. An intense narrowness, a separation from the realities and absorption in the imaginary, and a painful habit of introspection—these are unmistakable notes of our modern culture. Each and all of them would be corrected by a personal knowledge of the actual conditions under which life is led by the majority of our fellow-beings. Narrowness will be replaced by breadth of apprehension; the return to the warm, fundamental, elementary realities of life will check the undisciplined delight in the vaporous, falsely transcendental, and unreal; and knowledge of the practical problems and pains of grinding poverty will neutralize insensibly the over-analytic and self-interested habits which are the curse of this generation. Growth comes by contact, not of the like, but of the unlike. Breeding-in is bad in sociology as in natural science. We recognize this fully within the limits of society. Who would confine himself to the companionship of those intimate friends for whom he had a natural affinity? If this principle were admitted, society would be broken into minute cliques. It is by freedom of circulation between the diverse members that the life of the body is preserved; can we not extend the figure to the whole social organism? The professional man or the artist finds himself broadened, not stifled, by social contact with the man of business; why should not he find the same result from contact with the intelligent mechanic? The latter resembles him in one way more than does the business man; both are direct productive agents, and there should be sympathy between them. When shall we realize that the laws of the universe remain unchanged as we mount to the class from the individual? No one liveth to himself, is true of the class as of the separate soul. For the class as for the man, isolation means death. All history declares it, all personal experience repeats it, all law reveals it; and we, for whom the truths of history and of law speak in unmistakable accents, blind our eyes and shut our ears, and immerse ourselves in our complacent class-culture. Ignorant of the seething life of the present, sedulously avoiding close contact with its joys, perplexities, and pains, we occupy our minds with the history of the past, with art, philosophy, literature, and speculations in social science. Meantime, the social problems darken around us; pure science, unmodified by the action of any moral force, causes the different classes to drift further and further apart. And if some day the breach becomes too wide to be healed, and the vast majority, discovering that the power is theirs, choose relentlessly to use it, then the fault will be our own. But this end will not come. For a new method, a new ideal, has been introduced; theoretic brotherhood can, it is found, be translated into actual fact without the sacrifice of order or of the reasonable traditions of harmonious life. From the closer contact of class with class, through the natural and simple means of human companionship and friendship, may, we trust, be effected the entrance of the poor into a freer, fairer, fuller life; must, we know, be effected the enlargement of the intelligence of the rich, till they become able more wisely to cope with the social problems of the future. The day may come—would that it might come quickly!—when no young man or woman shall consider the education which prepares for life completed till the years of theoretic entrance upon the wisdom of the past and the true principles of thought and action shall have been supplemented by at least a year of direct and personal study of the fundamental conditions of the social order, and of personal contact with the elementary facts of human life as shown by the simplest and most hard-working of our fellow-men. Such a year would be invaluable as training for any profession, or for after-life in any shape; it would be of special value in view of the increasing stress which the end of the century must undoubtedly see laid on social problems, and the absolute necessity toward which we are drifting, of inaugurating radical changes which must come gradually if they are not to come abruptly.

Meanwhile, for the present, what can we do? Nothing, it may be, in the way of practical work. To break loose from all the entanglements and complications of life, and go to live in a tenement, is not vouchsafed to many. But at least we can accomplish something of more vital necessity, perhaps, than the immediate offer of service. We can each and all of us aid to create an atmosphere; can help, by our personal faith in the beauty and possibility of life among the poor, to bring the public opinion from its present attitude of perplexed and subdued antagonism to an attitude of cordial sympathy. When this has been done, when such life as that lived by the men of Toynbee and the women of Southwark shall be recognized as the natural, simple, and obvious occupation for all those whose duties do not summon them elsewhere, then already the sharp and artificial distinction between those who work with their hands and those who work with their heads will be diminished, and the way made ready for that hearty, mutual comprehension and friendship between classes which alone can avert our social dangers and safely rectify the abuses in our social order.

THE COOK'S DIRECTORY.

By Keziah Shelton.

DIRECTIONS for "cupfuls" are based on the supposition that a "cupful" is the equivalent of a half-pint. A set of tin measures from one gill to a quart is a great convenience. When a receipt is given in pounds, and one has no scales, reference should be made to this table:

One quart of sifted flour	=	one pound.
One pint of sugar	=	one pound.
Two cups of butter closely packed	=	one pound.
Ten eggs	=	one pound.
Five cupfuls of sifted flour	=	one pound.

LIQUIDS.

One wineglassful is half a gill.
Eight tablespoonfuls are one gill.

SALT, SODA, AND BAKING POWDER.

Four level saltspoonfuls — one teaspoonful.

A saltspoonful of salt is needed to each quart of custard, pudding, or blanc-mange.

One level teaspoonful of soda to each quart of sifted flour.

Two heaped teaspoonfuls of cream of tartar to each teaspoonful of soda.

Two heaped teaspoonfuls of baking powder to each quart of sifted flour.

One cup (meaning one-half pint) of milk is the usual "wetting" required for biscuits and bread to each quart of sifted flour.

ROAST MEATS.

Beef, twelve minutes for each pound.
Mutton, ten minutes for rare, fifteen for well done, for each pound.
Lamb, two or three minutes less to the pound.
Veal, twenty minutes to each pound.
Pork, thirty minutes to each pound.

POULTRY AND GAME.

Turkey, twenty minutes to each pound.
Goose, fifteen minutes to each pound.
Chickens, from an hour to an hour and a half, according to size.
Tame ducks, one hour.
Game ducks, forty minutes.
Partridge or grouse, thirty minutes.
Pigeons, thirty minutes.
Small birds, twenty minutes.

BOILED MEATS.

Beef *à la mode*, thirty minutes to each pound.
Corned beef, thirty minutes to each pound.
Tongue, thirty minutes to each pound.
Ham, thirty minutes to each pound.
Mutton, twenty minutes to each pound.
Veal, thirty minutes to each pound.
Turkey, thirty minutes to each pound.
Chickens, ordinary size, one hour and a half.
Old fowls, two to three hours, as required.

BOILED FISH.

Halibut and salmon, fifteen minutes to each pound.
Bluefish and bass, ten minutes to each pound.
Fresh cod, six minutes to each pound.
Salt cod, twelve minutes to each pound.

ROAST FISH.

Baked halibut, twelve minutes to each pound.
Bluefish and bass, ten minutes to each pound.
Salmon, twelve minutes to each pound.
Trout, pickerel, eight minutes to each pound.

VEGETABLES—BAKED.

Three-quarters of an hour: Irish potatoes and sweet potatoes, also squash.

BOILED.

Half an hour: peas, potatoes, asparagus, rice, corn, summer squash, tomatoes, macaroni.

Three-quarters of an hour: young beets, young turnips, young carrots and parsnips, sweet potatoes, small onions, canned corn.

One hour: new cabbage, very young shell beans, spinach and other "greens," cauliflowers, oyster plant, and winter squashes.

Two hours: very young string beans, ordinary dry shell beans, winter carrots, parsnips, turnips, cabbage, and large or winter onions.

Three hours: large or old string beans, winter shell beans.

(If beans are liable to be very tough, add a half-teaspoonful of saleratus to each gallon of water in which they are cooked.)

Three to eight hours (or longer): old beets.

Better yet, throw them away!

TIME TABLE FOR BREAD AND CAKE.

One quart loaves, thirty minutes; larger loaves in proportion. Biscuits and rolls, from fifteen to twenty minutes.

(Cover bread or biscuits with another tin for the first six minutes.)

Brown bread, steam or bake a large loaf three hours; if baked, keep covered, or the crust will be too hard; uncover the last half hour.

Sponge cake, thin loaves, thirty minutes; thick loaves, forty-five. Rich cake, from forty-five minutes to an hour; the best "test" is to take it out when it ought to be done, and raise to the ear and listen keenly; if there is the slightest sound, return quickly to the oven. Cake is silent when "done." Fruit cake, three-pound loaf, two hours. Cookies, from ten to fifteen minutes; but examine them earlier, as, if they are very thin and the oven very quick, they may be cooked in five minutes, and ruined if left in for the prescribed ten or fifteen. Bread and rice puddings, one hour. Boiled puddings, three hours. Custards should be tested after fifteen minutes: with the handle of a spoon, or, better, a thin-bladed knife, cut neatly into the center of the custard and see if it is well "set" down to the bottom; if so, remove at once; cooking after it is set causes it to separate and become "wheyey." Batter puddings, bake in forty-five minutes. Pie-crust, in half an hour.

And yet, after all these minute directions to guide the inexperienced, they will fail unless they try to "use their judgment." In other words, they must use the same "medium" in mixing, baking, and boiling that the successful artist claimed he used in mixing his paints: "My 'medium' for delicate tints? Brains, sir!" The experienced cook will sneer at a time-table for cooking, and say, "I *know* when a thing is done, and if the cook book says forty five minutes, I shall let it cook sixty if it is not done in the cook-book's time." And she is right, and this is but a guide for those who need one while cultivating their talent and learning to "use their judgment."

Onions.—Whatever may be one's prejudices against the odor of onions, there seem to be so many arguments in their favor as possessing marked healthful advantages as food that prejudice yields to judgment in the minds of most people. Many authorities go still further, and claim for this homely vegetable medicinal qualities of a high order. A medical writer recently advocated the giving of raw onions to young children at least three times a week until the onions become too old to eat raw, when they should be roasted or boiled, but part of the regular diet must be onions.

Another writer says:

"During unhealthy seasons, when diphtheria and like contagious diseases prevail, onions ought to be eaten in the spring of the year at least once a week. Onions are invigorating and prophylactic beyond description. Further, I challenge the medical fraternity or any mother to point out a place where children have died from diphtheria or scarlatina anginosa, etc., where onions were freely used."

The "Scientific American" says:

"The free use of onions for the table has always been considered by most people a healthy and desirable vegetable, and but for their odor, which is objectionable to many, they would be found more generally on our dining tables.

"For a cold on the chest there is no better specific for most persons than well-boiled or roasted onions. They may not agree with every one, but to persons with good digestion they will not only be found to be a most excellent remedy for a cough, and the clogging of the bronchial tubes, which is usually the cause of the cough, but, if eaten freely at the outset of a cold, they will usually break up what promised, from the severity of the attack, to have been a serious one."

WISDOM THE HANDMAID OF JUSTICE.

HOW to punish a child and effect the desired end, the reformation of the child—for reformation is certainly the end of all punishment, else it becomes revenge—has been a subject of controversy since King Solomon first became an authority on the subject of family discipline. All methods and kinds of punishment have had their advocates and opposers, from Mr. Beecher, who maintained that the most effectual rod in his family was a rod of candy, and he always used it, to the man who holds to the bed-post as a whipping-post. The "Lancet," in treating of the punishment of children, says:

"Since the time when the wisest of rulers advised that the rod should not be spared in childhood, various opinions have divided the minds of men with regard to this subject. History has described, and tradition handed down to us, a variety of chastisements, moral and physical. No one, probably, has ever seriously denied the need of some form of correction. The birch, the cane, the strap, the 'tawse' (familiar to many a Northern urchin), the box on the ear, and other ready methods have vied with less abrupt but not more genial means—impositions, confinement, temporary forced abstinence, and many more—in seeking an established place in the *régime* of the school and the family. Something might be said for most of the varieties above mentioned, but there is one objectionable practice which cannot under any conditions be permitted. Boxing or pulling the ears, or, indeed, striking any part of the head, is most injudicious. Whatever excuse may be made for the practice as a part of our social system, it can find no sanction in medical circles. Serious and irremediable injury may easily result from so simple a proceeding as a cuff on the ear. Fortunately for the reputation of penal force as a remedy, every form of corporal punishment is not equally objectionable. In applying it, however, some regard must be had to the type of child under correction. Thus it would be unjust to allot a chastisement suitable for robust children to their nervous or feeble companions. The punishment in the latter cases would be doubly felt, needlessly severe, and out of proportion to the offense. As regards moral means of correction, again it may be doubted whether they are commonly less harsh or more effectual than physical methods judiciously used. For sensitive children they may sometimes, no doubt, be preferable to more drastic measures. They may possess, as in the case of school impositions, a certain educational value which should not be overlooked. The objection to such as imply confinement indoors is a somewhat important one in cases where the culprit is some poorly nourished youngster to whom fresh air is a luxury, or in any case where the punishment is frequently repeated. In most cases, however, an occasional extra half-hour in school should do no great harm. Still, there is no reason why such means should supersede the physical methods."

INFANTS' FOODS.—The American Medical Association has been in session during the past week in Cincinnati, Ohio. One day was devoted to a discussion of children's diseases and food for infants. The conclusion on the latter subject was summed up as follows:

"There is no good substitute for the mother's milk, and there is great danger from early weaning. In case of absolute inability of the mother, a wet nurse should be procured. A mixed is preferable to an artificial diet. For very young infants, in lieu of mother's or nurse's milk, cream, with barley, rice, or oatmeal water, to which milk, sugar, common salt, phosphate of lime or soda or lime water in small quantities is added, seems best. For older children, cow's milk may be used, provided the milk is good and free from bacteria. It should be boiled a long time, and if diluted only pure water should be used. If sugar is added it should be pure milk sugar, and if wheat flour is used it should be well cooked. In the case of using artificial foods, a clinical test should decide in each individual case what is best and when changes should be made. The order of preference is mother's milk, nurse's milk, mixed diet, cream foods, milk foods, malted foods."

ARROW-ROOT GRUEL.—Take one tablespoonful of arrow-root, a pinch of salt, and half a gill of cold water, stir into half a pint of boiling water, and boil for fifteen minutes.

OUR YOUNG FOLKS.

THE DOCTOR'S OLD COAT.

BY SYDNEY DAYRE.

"WHAT in the world is that queer-looking old thing hanging out in the yard?" asked Ned.

The dining-room in which the Ware family were seated at breakfast commanded a view of a little, green-sodded back yard, which on this morning presented a striking appearance. Garret and closets had been emptied of their contents, and everything in the way of woolens, clothing, or bedding, new or old, good, bad, or indifferent, brought out by thrifty hands to take a bath of the streaming sunshine.

"Which queer-looking thing do you mean?" asked his sister Pearl. "The whole yard looks like a crazy-quilt. I'm sure."

"Like a crazy-quilt struck by lightning, I should say!" said Ned. "But I mean that old coat with the streaks and spots all over it."

"That old coat?" His father looked out. "Bless my heart, Aunt Margaret, is that my Washington coat?"

"Yes, my dear, indeed it is."

"I thought it had gone the way of all coats many a year ago—if, indeed, I thought of it at all. Ah Aunt Margaret, to think of your setting me to play George Washington!"

"You did it well, my dear," said the sweet-faced little old lady, with an affectionate smile at the handsome middle-aged man which told that she still regarded him as her boy.

Ned had run out, and now came in wearing the coat, the long collar and the buttons of which were covered with faded yellow satin, while the skirts were ornamented with reverse of the same.

"You don't look as your father did in it," said Aunt Margaret, eying him critically.

"Oh, of course not," said Ned, putting on an abused air. "Nobody ever looks like father. When you and father begin to hold a session of your admiration society no one else has a chance."

"But," said Pearl, curiously examining the old coat, "do tell us about it. Who wore it? If Ned hadn't such a green look himself he would look as if he had stepped out of an old picture."

"Go on, go on!" said Ned. "Has any one any more complimentary remarks to make about me?"

"I wore it," said his father, "but I was not the only one, more's the pity. Dear me, Aunt Margaret! how it brings the old time back! Do you remember your good old father that night?"

"What a dreadful thing to happen! But what a blessing!" said Aunt Margaret, with a laugh and a shake of the head.

"A dreadful thing and a blessing!" exclaimed Pearl. "Do somebody go on and tell. Is it your story or father's, Aunt Margaret?"

"Both, I think," said her father. "The coat in its present shape first saw the light when I was a sub-freshman in college—let me see, twenty-three years ago—living with Aunt Margaret and her father, 'the old doctor,' we boys always called him. How we all loved the good old man! He was really no relative of mine, for Aunt Margaret, you know, was only my mother's half-sister; but no one could be kinder than he was to me. He had had a professorship in the college for many a year, but in those times was getting very old, and his duties had been assumed by one of the younger professors, but so gradually that it had taken him a good while to realize that he was receiving a salary without performing much duty. Then all of a sudden he resigned. There was quite a fuss about it, for the college dignitaries had intended to keep him in office until he might be called to a higher place, but he would not hear of it. It left him very poor, for he had always been too liberal to have saved much. But in these stirring days of money-getting and money-spending it is always a refreshment to me to look back upon such a picture of the beauty and sweetness and dignity of honorable poverty."

"How did Aunt Margaret look in those times, father?" said Pearl, patting her great-aunt's face.

"Her cheeks were red and her eyes were bright, and she looked as fresh and as blooming and as pretty as—as she does now."

"One of your father's few faults as a boy, Pearl, my dear," said Aunt Margaret, with dignity, "was a tendency to exaggeration in speech, and you observe that he is not yet cured of it. Yes, indeed," she went on, "I remember those were pinching days. And seemed all the worse because of that dreadful loss, Edward. My father, children, in his early manhood had chanced to buy a piece of Western land which he had held and held because he never thought of its being worth selling, until, in just about the time of his greatest need, he received an offer of a good price for it. And I never shall forget the beaming face with which the dear old man told me of how the Lord had been seeing to it all these years that he should not come to want or dependence in his old age.

"Well, he had been for some years getting rather absent-minded, and failing in his memory. He made mistakes, which he was always the first to laugh at, and I got into the way of keeping a pretty close look-out in all important matters. But things sometimes escaped me, and one evening he said to me:

"'By the way, Margaret, have you quite decided that it is best for us to buy that bank stock in New York?'

"'I believe so, father,' I said, 'when the money comes.'

"'Oh, it has come,' he said. 'I received some days ago the certificate of deposit for nine thousand dollars. I'll show it to you. It's a little bit of paper for so much money!' He began opening drawers in his study table. 'It's here—no, in this desk—or I might have slipped it under this pile of papers—or, no—perhaps I laid it in one of these books, to be quite sure it was safe.'

"He was nervously turning over one thing and another, and I grew more and more frightened as I helped him in the search. He had a fashion of putting things away so safely that they might be found in months or years, or never.

"'What *could* you have done with it, father?' I said at last, as he stood still, with an expression of helpless bewilderment.

"He stared at me as I stared in dismay at him, and said:

"'Indeed, my dear, I don't know.'

"Well, it would be no use trying to tell how my heart misgave me from that moment—how I hunted and hunted, week after week, before I gave up in despair. My poor father never said much except once, shaking his head: 'It's for you that I care, Margaret.'

"But I could see how a look of anxiety, such as had never been there before, settled over his dear face and his hair grew whiter and thinner."

"But," said Pearl, "I don't quite understand. Was it a real loss, losing the paper? Papa lost a check some time ago, and I remember that, after a little waiting and trouble about it, he got another one—didn't you, papa?"

"Yes, dear, but this was different. A certificate of deposit is a paper certifying that such a person has deposited such a sum in a bank. It is the only thing which gives him a right to reclaim the money, so the loss is serious."

"Still," said Ned, "wouldn't it make it right for such a person as the old doctor to swear that it was really lost? Then the bank folks could be sure of its never coming up again."

"Yes, if he were the only person concerned. But, you see, nobody could know whether the certificate might not have fallen into other hands, and might be turning up months or years afterward. More than one friend of the doctor stood ready to secure the bank against any such demand, but his sturdy independence came in there too."

"Now—have we come to the coat?" asked Ned, with an impatient air.

"I believe so," said his father, smiling. "How long after that was it, Aunt Margaret?"

"Indeed, I don't know, dear. But how well I remember the day you came rushing up to my room—"

"As I always did when I was in a tight place! Yes, the college boys had all been invited by the wife of one the faculty to an evening entertainment. It was always a pleasant place to go. But on the afternoon of the same day the lady sent word to me that she was arranging a set of historical tableaux, that a young gentleman whom she was expecting from a distance was to have borne the character of George Washington, but he had disappointed her, and she begged to know if I could take the part. I was so bare of ways and means that the news struck dismay to my very heart, but of course my first impulse was to tear up to Aunt Margaret's room.

"'What shall I do?' I said as soon as I could get my breath after telling her. I thought she would shake her head in token of its being a hopeless case, but she didn't. She took a few moments to think, and I gathered fresh courage with every moment, for I knew well of old that when Aunt Margaret gave her mind to anything it was sure to work out something.

"She hunted out an old picture, and studied it.

"'Wig, knee-pants, buckles, facings, ruffles—well, dear, if we are not very exact, people will not criticise very closely. I believe I can get up something for you if you are not too particular.'

"'Of course you can, Aunt Margaret. No, I'm not a bit particular; I'll wear anything you say.'

"'Wait a minute,' she said. She ran up to the garret and brought down a broadcloth coat.

"'This was father's last coat before the one he has now. He wore it long after I thought it not fit for him—ah me!'

"I knew well enough why she sighed; and how in my very heart I wished I could clothe the dear old man in cloth of gold—supposing he would have worn it! 'Put this on, Edward.' I tried it on.

"'It fits as if it were made for you,' she said, in great satisfaction. 'And it has a delightfully old-fashioned look—the lapels turn back so low, you see!' Then she examined it more critically.

"'I really do believe, Edward,' she said, solemnly, 'that this coat looks better than the one father got last—that was poorer cloth, and it hurts me to see how shabby he looks when he conducts the services. Now I'll fix this for you, and after you are done with it I'll let father take another wear out of it. You go down town as fast as you can, and buy a sheet of silver paper.'

"Off I went, and by the time I was back, Pearl, she had the old coat metamorphosed. (I wonder if you will ever be such a needlewoman!) She had hunted out some pieces of that shiny yellow stuff—satin?—and there it was. She set me to cutting out cardboard buckles and pasting the silver paper over them. A pair of my outgrown trousers were cut off at the knee, and she found me some long black stockings. The buckles, with huge bunches of ribbon, went on my low shoes and at the knees. I had ruffles at my wrist and up the front of my shirt, and a necktie big enough to choke me."

"If only you could have seen him, Pearl, when he tried them on!" said Aunt Margaret.

"'But the wig, Aunt Margaret,' I said," continued Mr. Ware. "'I've seen wigs of cotton batting, but they don't look just right.'

"'No,' she said, 'they don't. But I've thought of something better.'

"Up to the garret she went again, and brought down an old muff. And out of that muff came a wad of curly gray hair, coarse when you looked closely at it, but looking well enough for evening wear. And how she did work over that wig!"

"It was the hardest part of it," chimed in Aunt Margaret. "I kept at it until it was dusk, and had to send the coat down to the kitchen to be pressed by Maria Green, a young girl I had there to help, although I should have preferred doing it myself—but time was too pressing. I barely managed to get the boy off and then to dress myself and go with father to the company."

"And did the tableaux pass off well?" asked Pearl.

"Very well indeed."

"But," said Ned, "I thought you spoke of something dreadful happening."

"And a blessing," said Pearl.

"Not that night," said Aunt Margaret. "The next morning I was sent for to go to see a dear friend living some miles distant, who was ill. I remained with her all day, only getting back in time for the evening service at the college chapel. My father and your father were both gone, and I hurried after them. As I came near our pew I saw that some one was speaking to father, and guessed at once that they wanted him to lead the service, as often happened. He got up and walked forward to the platform, on which was a small desk. He sat for a moment on the seat behind it, looking over some hymns, and as he did so I saw him put his hand in his pocket for h's handkerchief. And how *do* you think I felt when he pulled out, not his handkerchief, but a bunch of something which the next moment I saw, to my perfect horror, was that wig of Edward's!"

"Wig!" exclaimed Ned.

"In his *pocket?*" asked Pearl.

"Yes, indeed. He looked at it with the half-puzzled, half-dreamy glance that I well knew meant that all his thoughts were far away on other things, and put it back. Then he arose and began taking off his overcoat. You may believe I was watching him rather anxiously after I had seen the wig. As he unbuttoned the coat I caught sight of a yellow gleam. He slowly pulled off one sleeve, then the other, and, oh, Pearl! oh, Ned! he stood there with George Washington's coat on!"

"Aunt Margaret!"

"What did he do?"

"I think," Aunt Margaret shook her head solemnly, "that if it had been any one else, those college boys would have whooped and stamped and clapped hands, for they were all there, and a good many of the neighbors besides, who were in the habit of coming in. There was a sensation, a whisper, and a stir went round, but not a boy was there who would have thought of such a thing as really making fun of the old doctor. His back had been turned to the light as he took the overcoat off, and as he again faced us I could see that for the first moment he didn't realise. Then his eyes fell on the yellow facings, and a half smile came over his dear old face, and he gave a glance towards us, as frank and sweet as a child's, as if he would have said: 'You see, boys, I have made a mistake somehow.' I tell you, children, George Washington never looked grander than he, with his crown of silver hair and his gentle dignity which forbade anything unbefitting the sacred time and place. He quietly put on his overcoat again, buttoning it closely over the yellow trimmings, and then, as his voice arose, the words came like a solemn announcement:

'God moves in a mysterious way,
His wonders to perform.'

And in the hush which followed no one thought of fun."

Pearl and Ned drew a deep breath.

"It *was* dreadful," said Pearl.

"Business! business!" said Mr. Ware, looking at his watch. "You must tell the rest of the story, Aunt Margaret."

He hurried away, while Pearl asked:

"How did it come about?"

"I suppose it wouldn't have taken place if I had been at home. Your father, on coming in the evening before, had hung his George Washington coat in a hall closet in which my father's coat always hung, and in the shade of the evening, as he made ready for the service, he had got hold of the wrong one.

"And how your father did feel as he tried to apologise for being the cause of such a blunder! But my father did not take it hard at all; and of course nobody really was in fault—it was one of the ridiculous things which never can be foreseen.

"Well, the next day was Saturday, and I remember—how strange it is how we remember little things!—your father was sitting in the room with me, studying his Senectude as I began ripping the trimmings off the coat, to sponge it up for father to wear. I was just congratulating myself on its fine looks, and thinking it would do him good service, and what a real providence it was that it should have been brought into notice, when in one place the cloth seemed to give way in my hands. I looked, and, to my great discouragement, found a place in one of the front skirts burnt through and through. The yellow satin had covered it before.

"Your father came and looked at it in dismay.

"'What an unlucky wight I am!' he groaned. 'What else, I wonder, will come of my wearing that coat?'

"Just then Maria Green happened to pass through the room, and when she saw what we were looking at she put her apron up to her eyes and sniffed dolefully.

"'Yes'm,' she said, 'I've been a-tryin' ever since to come and tell you about it, but hadn't no courage fer to do it, and knowed you'd be a-findin' it yerself soon enough anyways. Yes'm—and me a-tryin' fer to do it my very best fer Mr. Edward, and the iron a-bein' too hot'—poor Maria sniffed louder than ever, till I had to coax and comfort her about it, and get her back to her work in the kitchen.

"'Can't be mended, can it?' asked your father.

"'No,' said I, 'it's right on one of the skirts. Dear me! how good it must be to be folks that wear great big patches on their clothes and don't mind! I might as well let the satin stay on now, Edward. Perhaps you'll want to masquerade again some time.'

"'You needn't think I'll ever wear it again,' he said.

"But I began sewing on what I had ripped, wondering where I *could* look next for a coat for father. Presently I felt something between the lining and the outside, and drew out a bit of folded paper which I saw must have slipped down from the inside breast pocket. It had taken its share of the scorching, and was so small that I was about to throw it down, but first unfolded and looked at it. And then I sprang up and stared into your father's face, till he said:

"'What in the world is the matter now, Aunt Margaret? Anything else gone wrong with that coat?'

"And he followed me closely as I ran into father's study and cried:

"'See, father! what is this?'

"He looked, and then I saw his hands tremble as he took off his glasses, wiped them, and looked again.

"'It is the certificate of deposit,' he said.

"Your father gave a shout and jump, and then took both my hands—the saucy variet!—and danced me round and round as if I had been a girl.

"'It's all your doing, Aunt Margaret,' he cried. 'If you hadn't been so jolly about fixing up that rig for me, it never would have happened.'

"'No, it's your doing, Edward,' said I. 'If you hadn't wanted the coat, it would have been hanging in the garret now.'

"But my father raised his hands, and what a light there was in his dear old faded eyes!

"'It is the Lord's doings,' he said, solemnly. 'Margaret, only last week I saw that the bank in which we were going to invest this had failed. If we had carried out our intentions this would have been lost indeed, but He has had it in safe keeping for us.'

"For, you see, my dears, I had happened (if there is any such thing as happening, which my father always declared there wasn't) to hang the old coat in the garret just after the certificate had been put in the pocket, and there it had stayed—safe, indeed!

Well, I hurried to the kitchen to delight poor Maria by telling her of her share, a very important one, in the happy discovery; and that is all about the old coat, except that I have had a kind of a tender feeling for it ever since."

"I don't wonder at that," said Pearl, affectionately stroking the faded satin. "I suppose your father had a new one."

"Indeed he did. Edward and I both went to have a voice in the matter when the cloth was selected. Edward declared he looked as well as Washington and all the other Revolutionary heroes rolled into one when he had it on. The first time he wore it to church he was called upon to assist in the service. And when we were at dinner afterwards Edward asked him:

"'Didn't you feel very much dressed up in your new coat, sir?'

"He glanced up at him with his kindly smile, but with the far-away look in his eyes which was growing upon him very fast:

"'Coat, my dear boy? Have I a new coat? Ah, sure enough, so I have!'

"'And didn't you feel fine in it to-day, father?' I said.

"'Indeed, my dear,' he answered, slowly shaking his head, 'I really forgot all about it.'"

CARRYING HIS HOUSE A CENTURY.

THERE recently died in Chester, England, a turtle who had a most remarkable life because of his great age and his strange companionships. His history, so far as known, is told in the "Pall Mall Gazette:"

"A Chelsea family is at the present time mourning the loss of a fireside companion—not a cat, a dog, a jackdaw, a raven, nor indeed anything in the feathery line, but simply an old, slow-going tortoise. This old fellow was called 'Tommy,' and had been in the family twenty-six years. He was brought from Kent, where he had been a domestic institution over one hundred years in the one family. It is a tradition in the family that he was the same size when brought from the Bermuda Islands in the first place as he was twenty-six years ago. In his early days it was necessary to chain him when in the garden, as he would chew up a bed of lettuce or any other toothsome herbage in very short order. The chain was fastened to him by means of a hole bored through the tail end of his shell, but so strong was the tortoise he broke away from the chain, sacrificing a bit of his shell. This fracture is now plainly visible in the shell, and the lady in whose possession the creature died says that when she was a child this fracture looked quite the same as it does now. She is now over seventy, and the tortoise had never been chained up in her time. 'Tommy' and the family cat, of whom he buried many generations, were always the greatest chums, and ate their bread and milk out of the same dish. His last feline companion (who survives him) is quite inconsolable over his death. She paws his crusty shell, and, notwithstanding he has been dead a week, she still returns to it and sits by it for hours, refusing indeed to take anything like her customary 'rations.' When she first made Tommy's acquaintance she was a little kitten, her mother before her having been introduced to him at the same age. One very strange peculiarity in the associations of the many feline companions that Tommy had had during life—and he never was without one, if his history be correctly told—was that when he came to bury himself for the winter season the cats never showed any uneasiness at his disappearance. Every year, about the middle of October, he made his way into the garden and mysteriously disappeared. About the middle of April, or, if the spring were somewhat early, about the 1st of April, he would be seen trotting slowly toward the kitchen, all covered with mud. He was at once put through the regulation toilet, and the cat and he would resume their old companionship over the bread and milk as though it had been but yesterday they feasted together. Searching the garden revealed that Tommy had gone down into the earth always below two feet, but when it had been an unusually severe winter he has been known to sink as far as four feet. The tradition in his history goes that never has anybody been able to discover the spot where he disappeared, but his coming up was invariably disclosed by a mass of earth being thrown up about a hole a foot or so in diameter. So expert was he in shielding his disappearance that the family in whose possession he died have been unable for the past twenty-six years to discover even the least sign in the soil where he had gone down, though the garden is comparatively small and the places of his coming up showed that he was by no means careful to pick out an obscure spot. Indeed, as a general rule, he went down and came up at a point close to a path, or equally well exposed spot, and thus, as the family persist in believing, showing his great artfulness. When it came to his time to disappear he would be found waiting at the kitchen door, and on the door being opened, he would trot away as though just given his freedom after long imprisonment. This always occurred toward sundown. If it happened to turn out a bright moonlight night Tommy would not disappear, and would not refuse the bread and milk, lettuce, or other things given him next morning.

"Last October Tommy showed very little inclination to hibernate, if that be what his disappearance meant, though he surely could not have sucked his crusty paws. When the time for his disappearance had passed some weeks, a soft spot was dug for him in the garden. He showed very little desire to bury himself, seemingly finding more comfort close to the kitchen grate. After three or four similar attempts, great care was taken to make him comfortable in the kitchen, his feebleness being quite apparent. From about the time when he should have disappeared he began to refuse every form of nourishment. Though every kind of greens procurable—such as lettuce, cabbage, etc.—was offered him, the old fellow never partook of anything, and died. He was for crawling into every corner that seemed to promise warmth, his favorite spot being under the grate, where he was frequently found surrounded with hot ashes and sometimes well sprinkled with hot cinders. A week ago he was found dead in a snug corner of the kitchen. Not even an Egyptian mummy could be more suggestive of age than this tortoise in its present state. The shell is about ten inches long and six inches wide, being fully one and a half inches thick in the center of the back, tapering down to half an inch in thickness, less than an inch from the edge of the shell. The shell itself has almost a round appearance, owing to the high curve in the back. Those peculiar shield-like formations on the back are badly worn in their lines through age, the main one, which might be described as just back of the neck, having fallen away entirely, leaving a whitish patch. This only occurs in such creatures as a result of extreme age. The claws are worn away, and where the skin usually appears is to be found only blackish scales. Tommy is said to have been of extraordinary strength, and tests to which he had been put have shown him to have been able to draw an ordinary kitchen table about the room. Tommy knew his name, and would respond instantly, following any member of the family wherever he could. He is believed to have been about 130 years old."

What a pleasant record Tommy left after him! For if the last twenty-six years of his life were spent in peaceful companionship with his four-footed friends, we may be certain that he was a peaceful young Tommy before he became a peaceful "old" Tommy.

JACK FROST IN THE SUMMER.

By Olive Thorne Miller.

I WONDER who first thought of the plan of bringing the terrible cold of the north down to comfort the burning people of the south? or, as we do, on a smaller scale, pack away part of our cold winter to cool off our hot summer? Perhaps we should never have learned how to do this wonderful thing if Jack Frost had not helped us by putting the cold into packages so convenient to carry that we couldn't help take the hint. Isn't it a sort of hint, by the way, that all people on this little globe of ours are really brothers, and that what one family has too much of, another family has not enough of, and a general exchange all round makes everybody more comfortable, besides keeping people busy—which is a good thing, too.

The first we read about the winter's cold being saved for summer was among the early Greeks. They packed snow down tight and hard in pits or cellars, and kept it till needed; and the Persians do the same to this day.

Everybody wants ice in the summer, and each one gets it in the easiest way. In Peru, for instance, the old Greek way of using snow was, till lately, the custom. They did not have to pack it; their mountains keep it the year round. All the iceman had to do was to go to the mountains, sling two big cakes over the back of his mule, and bring it down to the city. But of late years the people want so much more ice that now it is carried there in ships from the United States. India gets much of its ice from us, and so do other hot parts of the world. The drollest way to fill the ice-box is one that Mrs. Brassey tells about when the yacht "Sunbeam" needed a supply and was down near the Straits of Magellan. They simply picked out a small iceberg, towed it up to the yacht, and chopped off as much as they liked.

We have to take a good deal more trouble to fill up the big ice-houses that keep our cities comfortable in summer. When the ice gets thick enough upon the Hudson River, for example, where much of New York's summer coolness comes from, some fine morning an army of men appears, with horses and ice plows and scrapers and saws, and big ice chisels four or five feet long. If there happens to be any snow on top, they put on an ice plane or scraper, and take it off. Then comes a plow—a queer thing that cuts a deep groove and at the same time marks a line exactly twenty-two inches off for the next groove. The lines all cut one way, the plow begins on the side and cuts across them, so as to turn the smooth ice into a giant checker-board.

Then the horses are sent away, and long saws, with a handle on one end, come into use, and great rafts of this checker-board are sawed off. Lastly, men take the heavy chisels and split it into the square blocks that were marked out by the plow.

The next thing is to pack it away in the houses—great barn-like objects, with double walls, and space between them, so that the heat of July's sun shall not get in to melt the precious coolness. The door of the ice house is very odd, reaching from the ground to the roof. But it is in sections; that is, a part of it can be opened at a time. Thus, you see, when the house is full up to the top, only the upper part of the door is opened; and so they go on, lower and lower, till the ice gets to the floor.

When the ice is cut, and the slides are ready, and men standing here and there with ice picks in hand, the work of filling begins. There are several ways of lifting to the door the big cakes, which sometimes weigh two hundred and fifty pounds. In one way there is a long wooden trough called a chute, reaching from the water to the level of the door, and over it runs an endless chain carrying heavy iron grapnels, or "grabs" the men call them. When a cake of ice is floated to the end of this chute, a "grab" holds it safely, and the chain, all the time moving, draws it up to the top. There it slides out on a platform and starts down another chute inside the house. At the foot of this slide stand men with picks, who catch each cake as it comes dashing down, and turn it one side or the other as it is wanted.

The packers now seize upon it, lay each cake straight, and perhaps half an inch from its neighbor. In the second layer the cakes are laid so as to lap over the joining, as bricks are built into a wall. So they are piled in till the house is full.

Another way of getting the ice up to the door is by what is called an ice-gig—a sort of small platform on which a cake is floated and then drawn up to the slide by horse power.

However they get up, the cakes are all packed away, brick-fashion, over the top is laid a thick cover of sawdust or straw, the doors are shut, the men go away, and there it lies—most of it—till the sun gets hot next June, and the long processions of ice wagons come every morning to be filled.

Speaking of ice, shall I tell you where to go for the biggest icicles in the world? Well, you take steamers and trains and stages and camels—one after the other—till you get to the Himalaya Mountains in Asia. Then look about till you find the peak called Kinchinjohn, which means "bearded mountain." One side of this you will find to be one straight precipice, four or five miles wide, and I don't know how high, and from the top of the precipice hang immense icicles, yards and yards long. Seen from afar, these are the long white "beard" which gives the mountain its name.

QUEER BABIES IN AFRICA.

WAS there ever a little girl who did not love dolls? It would seem not, for the missionaries in Africa have found that the little girls there make imitation babies, clumsy, awkward, but to them lovely. Just like the little girls in America, they prefer live dolls if they can have them, and so play with dogs, treating them as dolls; doing just as you do, and yet so differently! When you play with your kitten or dog and call it your baby, you put an apron or a towel on it for a dress, and hold it in your lap, rocking it, and singing "By-o-baby!" Or you put it carefully on a pillow or the sofa or lounge, and pat it, perfectly content if it will only lie still and "be good."

Just as you see real mothers do with real babies, so you do. The little girl in Africa ties her little dog, or pig, up, and then ties it on her back, and has a lovely time; she does just what she sees real mothers do with real babies. Little girls, no matter where they live, think their mammas' way of doing things the right way, and imitate them. The little Indian girl straps her baby on a board and swings the board on a tree, or on her back, and would not feel that she was having a good time if she sat and rocked it, or made clothes for it. She never saw a baby dressed in pretty, dainty clothes, and would not know what to do with a doll so dressed until she is taught.

Little boys in Africa do not play ball, or cricket, or fly kites, or make telephones, or put up telegraph wires between their own or their friends' houses. They make spears, shields, bows, arrows, and imitate their fathers in their games; make animals of clay which they shoot. They know few games, because their fathers can do but few things; they are cruel in their sports, because they know so little, see so little of kindness. Little children are the tiny photographs in their play of the life lived in their homes and about them. Should not we do our part toward showing these little people, far away, how to play, how to make life beautiful, how to be gentle and kind?

Sunday Afternoon.

PETER'S DENIAL.[1]

By Lyman Abbott.

THE denial of our Lord by Peter is recorded by the four Evangelists; Mark xiv., 66–72; Luke xxii., 54–62; John xviii., 15–17 25–27 I believe that they all occurred, as indicated in John's account, during an informal examination of Jesus in the house of Caiaphas. For greater distinctness, the three Synoptists have described it disentangled from this contemporaneous examination. If this supposition be correct, it preceded the formal trial of Jesus by the Sanhedrim, as is indicated by Luke, though narrated subsequently by Matthew and Mark. The four accounts are varied in their details, and scholars are not agreed in respect to their true order. Any harmony is of necessity hypothetical, though I believe with Dean Alford that "if for one moment we could be put in possession of all the details as they happened, each account would find its justification, and the reasons of all the variations would appear." If, as is probably the case, John is "that other disciple known to the high priest" (John xviii., 15 16), he is the only one of the Evangelists who was an eye and ear witness, and this fact would render it probable that his order is the correct one; though it is not the one usually adopted by the harmonists. May he not have written it in part to correct accounts which were derived at second hand? Following his account, the facts would appear to be as follows: Jesus is led to the palace of the high priest Caiaphas, where he is subjected to a preliminary and informal examination while the Sanhedrim are assembling; Peter, whose resistance to the guard has rendered him legally liable to arrest and punishment, and who is the only one of the eleven who is so liable (compare John xviii., 10, with verse 26), is admitted to the courtyard of the palace (verse 69 note) through the influence of John. As he enters, the portress asks him if he is not a disciple, and he denies it; he joins the group about the fire in the center of the courtyard; is a second time interrogated and a second time denies; he then retreats again to the gateway, is again pressed with the charge, this time by a kinsman of Malchus, and repeats his denial more vehemently than before. Just at this juncture Jesus is perhaps led out to trial; his look (Luke xxii., 61) and the crowing of the cock recall Peter to himself, and, in the confusion incidental to the transference of the prisoner to the council-chamber, he makes good his escape. This order of events seems to me more natural than to suppose, as is ordinarily done, that Peter first denied his Lord in the courtyard, then retreated to the door and repeated his denial, and then returned again to the center of the yard, courting anew danger and temptation. The order, however, is problematical; the main facts are not. These are, that Peter thrice denied his Lord, the last time at cock crowing; followed his sin by repentance (this fact is not, however, mentioned by John) the circumstances exactly fulfilling our Lord's prophecy; and that he fell into his sin from a spirit of self-confidence, from a want of prayer and watching, and from a disregard of his Lord's warning. The variations in the narratives are such as we might expect from independent historians, but it is impossible to reconcile them with the hypothesis that the accounts were dictated by the Holy Spirit to the Evangelists as amanuenses.

He who has never known fear has never known courage. For courage is the facing of danger. If we do not realize the danger we exercise no courage. Audacity rushes into danger blindly, and therefore unprepared. Courage perceives danger; dreads it; prepares for it; and so vanquishes it. The greatest soldiers have all been conscious of danger, and have vanquished their fear of it by a higher motive. The greatest men have all realized the greatness of responsibility laid upon them; have shrunk from assuming it; have proved themselves equal to it by first realizing its significance. This is the secret of the saying that the man who wants an office is not the man whom the office wants. For generally he is a man who does not realize the seriousness of the office—the duties it involves, the burdens it entails. Peter showed no courage, but only audacity, when he pushed his way into the courtyard of Caiaphas's palace. Had he perceived the danger to himself, believed that by his presence he could save his Lord, and gone there for that purpose, he would have been prepared for the temptation and would not have yielded to it. Self-confidence may be a virtue or it may be a vice. In David taking the measure of Goliath, and going forth to meet him for a purpose and with a beating heart, there is virtue. In Peter rushing impetuously into circumstances the moral danger of which he

[1] International Sunday-School Lesson for May 17, 1868.—Matt. xxvi., 67-75. The introductory part of this paper is taken from my Commentary on Matthew.

has not forecast there is vice. In David assuming a tremendous responsibility for the sake of his country and his religion there is virtue. In Peter assuming a much less serious responsibility for the sake of curiosity, and in mere impetuosity, there is vice. To shirk a responsibility which opportunity lays upon us is cowardice. To accept, in spite of shrinking, a responsibility which opportunity lays upon us is courageous. To rush into the open door of opportunity without so much as considering what it means, or what dangers it involves, is presumption. The stuff that heroes are made of is not presumption. This is the first lesson, and one that lies on the surface of this story. It is not that we are to dread danger and run away from it; but that we are not to run into danger with eyes shut, in mere heedlessness and carelessness as to ourselves and others.

Forewarned is not always forearmed. The self conceited man cannot be forearmed. The boy who knows it all is the stupidest boy of all; he can be taught nothing. Seest thou a man wise in his own conceit; there is more hope of an idiot than of him. Teaching cannot teach him. Only life can bray his self-conceit of him. Peter's ducking should have taught him a lesson, but it did not. It required this more serious experience to teach him self-distrust. There is a heedlessness that is the product of mere failure to consider, to reflect, to exercise forethought. This is natural enough in children, and is not difficult to cure. There is a heedlessness which is the product of overweening confidence in one's self, that kind of self confidence which prevents one from taking account of either his own weakness or his enemy's strength. That generally nothing but hard experience can beat out of a man. Christ tried to put Peter on his guard. But even Christ, who gave sight to the blind, could not give prudent courage to self-conceited presumption. There are some lessons which words cannot teach.

See how one sin leads on to another. The kingdom of the devil comes like the kingdom of God: first the blade, then the ear, then the full corn in the ear. In Peter's case "first was the self confidence which despised Christ's warning; next the spiritual sloth that permitted sleep while Christ prayed; next the false position in entering the high priest's palace and joining the enemies of the Lord, concealing his discipleship; next his denial of his Lord—first an evasive answer, 'I know not what thou sayest;' then a flat denial, 'I know not the man;' finally, perjury added to falsehood, 'Began he to curse and swear.'"[1]

In the experience of sin the old sinfulness comes out. Peter had been a rough character; and the roughness shows itself. If he had not been a profane man before his conversion he would not have begun to curse and to swear. Old habits reappear in a congenial atmosphere. We have not fully vanquished the evil that is in us until we have so vanquished it that an evil atmosphere will not make it germinate again. What we were in our youth is always liable to appear as a surprise in our manhood. A cursing Christian! is that possible. Yes! A singular anomaly; but not impossible. Beware of sowing evil seeds in youth; who can tell when they will sprout after long lying seemingly dead? Beware of going into conditions of moral danger. Who can tell what weakness there may be in one which will suddenly betray him?

Peter's repentance is a hint and a hope to all repentant sinners. It is evoked by a look from his Lord; it is deep and bitter; it leads to a revelation of himself to himself—to self-distrust in lieu of self-conceit, and courageous confession in lieu of presumption and cowardice.[2]

HOME TALKS ABOUT THE WORD.

A DIVINE hero and a human coward brought into direct contrast. A Christ and a Peter. One strong in a consciousness of integrity, in faithfulness, in obedience to a purpose of the heavenly Father; the other devoid of the courage to act up to his loudly proclaimed words—lying to escape possible degradation, possible connection with one suffering innocently, though he knew the heights of the sublime integrity of the prisoner's character, the divine unselfishness of his nature. A few hours before, Peter had witnessed Christ's struggle in the garden; had seen the look of unutterable sadness when Christ said to him and the two who were with him, "Tarry ye here till I come;" had seen the look of love disappointed—"Could ye not watch with me one hour?" had seen the face of Christ illumined with the spirit of divine obedience when he had reached the heights of humanity crowned with divinity—"Thy will be done;" had seen the dignity with which Christ went out to meet the mob, saying only, "The hour is come;" had seen Christ's endurance of insults that were a violation of the laws of man, of the court before which he was brought, without an appeal to its protection—"He opened not his mouth;" for this was a Christ who had said, "Thy will be done," "The hour is come," and in the saying was the submission of soul which brought the sustaining power of a heavenly Father because of the spirit of oneness born of a unity of purpose.

This Peter who followed "afar off" was the same Peter who had said, "Let us build here three tabernacles—one to me, one to Moses, and one to Elias." He it was who would not stay in the ship till the Master, who was walking on the waters, should reach it, but must call out, "Bid me come unto thee," and stepped out confidently on the waters, to cry in a moment, "Lord, save, or I perish." It was Peter who rebuked the Master for prophesying of his own suffering and death: "Be it far from thee, Lord; this shall not be unto thee." It was Peter who contradicted the Master's declaration, "All ye shall be offended because of me this night," with "Although all shall be offended, yet *will* not I." And it was this same Peter who cut off the ear of the servant of the high priest, and heard the calm command, "Suffer ye thus far," and saw the healing of the wound at the touch of the Master, saw the act of divine love and mercy toward one who sought only to kill him. With the knowledge of the thousand acts of love and forgiveness of which we have no record; with the remembrance of the words of warning, of mercy, of inspiration that no pen was able to catch, still echoing in his heart, this same Peter denied his Lord with oaths. Not only did he leave him alone in the court of his enemies, but he added one more blow, gave one more insult, made one more wound, setting at naught Christ's teachings by lying, refusing his friendship in the hour of suffering; swearing, though he heard Christ's burning words, Let your yea be yea; your nay, nay. In every act of that morning Peter pierced his own soul by falling from his ideal of his own nature. He felt so sure of what he could do in the hour of trial; so strong in his friendship and love for his Teacher, his Master; so sure he had caught Christ's meaning; so confident that in the new kingdom he would be able to do his part in building it up—and now before the first test he falls! He was not tested in the king's court, but in the servants' hall. He thought he could stand before armies, and he fell in the presence of a maid-servant who only thought him one of the company. He thought himself a general, and he found himself a deserter, not fit even to stand in the ranks an honest private. Crushed with a sense of his own weakness, he passed out to meet the look of sorrow in Christ's eyes, and to receive one more proof of Christ's divine understanding of his nature when the cock crowed. Peter wept. Peter in that hour passed through his Gethsemane.

He entered the palace of Caiaphas an impulsive, wayward, cowardly Simon; he came out into the early dawn Peter, the rock. He entered the palace a follower of an earthly leader who appealed to his imagination; he came into the early dawn a consecrated citizen of Christ's kingdom, ready and fit to respond to the question, "Lovest thou me?" with the answer that can only come from consecration, "Thou knowest that I love thee;" ready to receive the divine commission, "Feed my lambs," to receive his final message from the lips of Christ, "Follow thou me." How grandly he followed him! This same Peter was able to stand before the authorities in Jerusalem, a prisoner, to answer the question, "By what power or by what name have ye done this?" with—"Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done of this impotent man, by what means he is made whole; be it known unto you, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation by any other; for there is none other name under heaven given among men whereby we must be saved." It was this same Peter, who, when he was commanded not to preach the knowledge of Christ to the people, not to heal in Christ's name, made answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." 'Twas this same Peter, who denied Christ when he stood in his own strength, who prayed, "Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." Now indeed does Peter know that Christ is the Son of the living God, for he asks, not for his own glory, but for the salvation of the people. Not that he may heal men and win their love, but that through the power and grace of Jesus, whom men crucified, he might be the instrument in God's hand to lead men to him.

Peter denied Christ, and in the denying saw his own weakness and Christ's love, and was born anew to God. The deserter became the leader, a true follower of him whom he dishonored. Peter professing loudly his devotion is no example for us. Peter weeping because of his weakness, his sin, weeping in repentance and shame, becomes a brother, for we have passed through like experience. Let him be our example in conversion, in devotion, in faithfulness.

THE MAGDALENE.

LOW at the Master's feet a woman kneeleth,
One who has steeped herself in sevenfold sins,
And, while with tears her penitence she sealeth,
In gracious service her new life begins.

For He is weary, and his feet are aching
With the long shepherd-track which they have trod,
And he has found her, and her heart is breaking
With hatred of her sin, and love of God.

Therefore she comes, her noblest right regaining,
Her creature's right of service freely given,
Comes with salt tears, amid sweet kisses raining,
And spends herself in gratitude to heaven.

Here she may kneel, and, while the tears flow faster,
Scorners may scorn and Pharisees deride—
Enough if she be owned by Christ her Master:
His love will shield her, his compassions hide.

For he alone is pure, and he is reading
With eyes that read love into all they see,
How silently her woman's heart is bleeding
To prove herself what love would have her be.

She asks no strange vocation, nothing higher
Than what a pardoned Magdalene can do—
Some lowly service, born of pure desire,
Self-sacrifice most hidden yet most true.

To wash another's feet with tears of pity,
To veil in charity another's shame,
To rescue wanderers in the world's great city,
Or give a cup of water in Christ's name;

To break her precious box of alabaster
And pour the ointment on some weary head,
For a memorial of that dear Master
Who, to save, his precious blood would shed.

She asks no more; for in that gracious mission,
Is all, and more than all, to satisfy;
Her life will ebb away in sweet contrition,
And she, for very love of love, will die

—[Genevièvе Irons.

THE HEART OF PRAYER.[1]

BY THE REV. CHARLES W. THWING.

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."—Matthew xxvi., 39.

WE stand upon holy ground. We stand face to face before a veil that it seems almost sacrilege to lift. Human nature in its great crises it is almost unfitting to look upon. A great painter, painting Christ in the garden, hides his face. The artist is right. So full of suffering and so full of agony is the scene that it is unfitting to look upon the face of the sufferer. This scene suggests to us various points of contemplation, and I want to bring them before you, holding up, if I so may, the tear-drop of this scene and letting the light flash through it, the emblem of glory. Though the tear-drop be the sign of sorrow, yet it brings us light and life and peace.

My first remark is that Christ in this garden suffers alone. We pass through the crises of character alone. Friends press very close to us, but no friend enters our heart of hearts. We come into this world as individuals, we live in this world as individuals, we go out of this world as individuals. It is a scientific truth that this air is composed of particles invisible, most infinitely small, unseen by us, yet each one an individual atom. Thus live men. But particularly in life's crises do we see our aloneness. I come to my friend as he sits in his house mourning for the death of his child, and I say, "Harry, I am so sorry for you." And he knows that I am sorry, and that I weep with him from my heart for his sorrow, and yet he sits there alone, and heart, be it never so tender, and no proffer of sympathy be it never so wise and delicate, can come into the aloneness of his nature. Life's crises of temptation are met alone. How often do we say, We must surround this young man with good friends, he must feel the uplift of noble companionship! The remark is wise, and yet, after all, man is made or unmade, not by friends, but by himself. Friendship, the shielding power of affection, only for the time keeps out the wrong. It is not the blast that falls the tree; it is its own rotten heart. It is not the gale that sends the steamer down; it is its own unwise and faulty construction. Alone we meet the tempter. It is not the hour when the tempter comes that we fall, or that we say, No, I will be pure. It was

[1] L. Abbott's Commentary.
[2] John xxi., 15-17; Acts iv., 8-12, 19.

[1] Preached in Plymouth Church, Minneapolis, and stenographically reported by Charles W. Purple, Esq.

rather last year or last month, when, debating the question of your life and character, the white angel and the black angel paced up and down the floor of your heart trying each to persuade you to choose her. Alone in the quietness of your own nature you determined to choose the pure and the white; and when the tempter came to you in the crowd, in the happy fellowship of good companions, it was very easy for you to say to the other fellows, "No, that is not for me." Alone we live, alone we make and unmake ourselves, alone our feet touch the waters of the dark river, alone we are ferried across to the far shore.

While I say that this is true, I also say, in the second place, drawing my remark from Christ's suffering, that every one of us meets life's crises with our God. Friends, preaching is serious business. Living is serious business. Do you know how often I am brought face to face with the most horrible revelations, that no one of you knows, or can know, or ought to know anything about? Do you know how often I see young men falling, whom no power seems able to pull out of their own baseness? Do you know how often I realize the utter hopelessness of trying to save a man who is bound to go to the devil? Do you know how often also I realize that it is only the hand that bears five bleeding wounds that can lift a man and hold a man back? Alone? No, not alone. I believe in a Christ tempted and triumphant, in a Christ suffering yet calm, in a Christ dying, dead; in a Christ living forever more. But while I say to you that you meet life's crises alone, in respect to human companionship, I also say that you meet no crisis without God's companionship. Temptation has the fascination of passion; the terrific impulses of Satanic agencies are powerful, and no man can reasonably hope to withstand them unless he has that God. I know that you are tempted, tempted to baseness, tempted to take advantage of your fellows, to lie, to steal. I tell you very frankly I have no hope for your standing in this life, that beats and presses and eddies about you, except you have the help of God. Need I appeal to you to take God? Do you want to be good, do you want to be great in moral character, do you want to be an angel even while you are clothed in the flesh? You can only realize your wish as you have God. I care not what name you call it, being a Christian, accepting Christ, experiencing religion—any name you like. The rose would still be beautiful and sweet, name it whatever you wish. But if you wish to realize this divine nature, you must have the love of God. Need I say that you can have God's love? You can have it—oh, you can, you can have it! You can have it proved possible by intellectual processes, you can have it proved real by this divine Book, you can have it proved both possible and real by the experience of men. If there is a God, God is our helper.

But I must pass on to the third element of this scene of suffering, and that is the truth in reference to prayer answered and unanswered. Christ prays for deliverance from the drinking of this cup. That is Christ's prayer, and that prayer is unanswered. Is heaven full of unanswered prayers? I have heard those who ought to know, so say. In one respect heaven is full of unanswered prayers. Have you and I not prayed for the life of some friend, and death has come? Have you and I not prayed for success in some endeavor, and failure's black cap has crowned our work? Have you and I not prayed for deliverance from some great peril, and peril has advanced toward us on its dull-sounding footsteps? Heaven is full of unanswered prayers, and when you say that God does not answer your prayers, remember this, that God did not answer Christ's prayer. Have you rights that Christ has not? Christ also prayed, "Thy will, not mine, be done." That was Christ's prayer, and that prayer was answered. And when it is said that heaven is full of unanswered prayers, I would reply by saying that the real prayer of every Christian heart is always answered, and that prayer is for God's will to be done. I should no more think of praying for any blessing, unless at the same time I prayed for the greater and greatest blessing, than I should think of praying God to curse and damn me. It is serious business, asking God for gifts without conditions. It is like one of these boys asking his teacher for some plaything that has in it poison and death. I have heard of the mother whose child was sick, and she loved her boy, or seemed to love him, more than many mothers. And she said, "My boy must get well; I cannot have my boy die." And she called her pastor and wanted him to pray, and, like a true pastor, he did pray—he prayed from the depths of his heart. And she also prayed, and she said, "O Lord, my boy must not die; my boy shall not die." And the boy did not die. That mother lived to see that boy go out of life by capital execution! I should no more think of asking God for the life of my dearest friend, "O God, she must not die," than I should think of asking God to damn my own soul. Beyond every prayer, around every prayer, beneath and above every prayer of special petition is the prayer, "O God, help me to take thy will in place of my will." And did you know that that prayer is the most joyous of all prayers? Is not God wiser and better than you are? Has not he a nobler plan for your life than you have? Wherefore, we ought to rejoice to take his will for our own. He knoweth best, he doeth best.

There is a fourth and perhaps the most important truth of this scene, and that relates to the reason for this prayer, and the reason of Christ's desire to be free from death, and the cause that seemed to lead him to dread and shrink from death. I think the better Christians we are the less dreadful death seems in many ways. And yet, in another sense, the dread, the fear, or the wish for death has almost nothing to do with our Christian life. Death we dread in a sense intellectually. Why? Because death is a mystery. We know not what death is. Death is the losing of all we have seen and heard, touched and felt, so far as we can appreciate it. It is leaving old and dear friends. Death also is a solitary journey; we go alone. And yet the most depraved atheists and the most noble Christians have alike met death without fear. The martyrs met death as one goes forth to some triumph, and the way from the cell to the pyre was a way strewn with roses, whose progress was jubilant with song. But Christ dreaded death. What in death did he dread? I do not think it could have been the mere dying, the separation of the soul and body; it was not that. But I think that Christ dreaded death for all the sin, all the evil and suffering and guilt of human kind, that seemed to be massed together and piled up in his dying. I have thought that perhaps this illustration might suggest the cause of his fear. A father has a child, a boy, an only son. He loves his boy very dearly. God has given this father riches, and he has said to his boy, "John, you can have anything that money can buy in this world." And God has given this boy a home, a beautiful home of love and luxury and purity. And yet this boy seemed from the very first bent upon evil. His thoughts were base, his feelings were corrupt, his choices were all evil. From the very moment when he began to go at all he seemed to go toward the wrong. And the father knows it—he knows it all, so bitterly. How many times he has taken his check-book and drawn checks to pay for that boy's crimes and sins, written them out in the tears of his agony! But at last he says to himself, "I don't know what we can do. I want to save John; I will do all I can to save him. It may be that, by and by, with things to himself, if I should some way die for him to let him know how much I love him, and how much I want to save him, it may be that my death will save him." He is willing to die, and prepares to die. But for the sake of our illustration we may suppose that he is gifted with foreknowledge, that he has a prescience that even his death will not save his boy, that even his death, instead of saving his boy, will only make his guilt the greater. For the boy himself, we may suppose, lifts the spear to take his father's life. Do you think the father will dread dying? Oh, not that, not that at all; but he will think agony! "I have loved this boy so much, I have lived for him, I am going to die for him to help him—and for my boy to kill me!" Is it any wonder that Christ should dread dying? The very death would aggravate the sin of those who reject and crucify.

But I must not keep you longer. From these four truths that I have presented, I would draw three inferences. The first is, Meet life's crises with God. The second is, Pray your special petitions, but above all else pray, Thy will be done in me and for me. And the third is, Hate, hate the sin that would crucify, that would reject, that would even be indifferent to the sufferings of Christ, our Lord. Amen.

THE CHRISTIAN UNION'S SERMON NOTE-BOOK.

CONTRIBUTIONS INVITED.

[The object of this column is to give the reader, in terse and condensed form, the leading thoughts of selected sermons of the day. We hope they may attract the attention of thinking men who have little time for reading at much length; that students and Sunday-school scholars may find interest in looking up the references to the Scripture; and that all classes may find them inspiring and helpful. Last, but not least, we hope that these outlines, though resembling a finished sermon only as an artist's study or an etching does the finished painting, may be suggestive to preachers and teachers, who may find them seeds of fresh and fruitful thoughts.]

AN EASTER SERMON.

BY THE REV. S. E HERRICK, D.D.[1]

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii., 2.

TRIUMPHANT words! Expression of a man who is conscious of the *earnest* of freedom, and therefore is sure of its full realization! Characteristic of St. Paul. Always reading the present in terms of the future. When he saw an arc he announced the circle. He interpreted blossoms, and read laws in their outcome. His future was as real to him as his present, and thus became an element in his present. This was his philosophy of life. When he saw the dawn he was not content to say, negatively, "It is not night," but his thought ran forward and said, exultingly, "The day is here." (See Col. iii., 1; 2 Cor. iv., 18; v., 1, 17.) So the thought of the text is "proleptic." [I wouldn't use that word, though, in the pulpit.]

I. *There was in Christ Jesus "a Spirit of Life."* What does this mean?

(*a*) As we look back at his historic career, we see that Life was in him, not as it was in other men, not as water is in a pitcher, but as water in a spring; not as light is in a candle, but as light in the sun—flowing forth abundant, exuberant, not derived, but original. (John i., 4; iv., 10; v., 26.) Life not merely the content of his nature, but an effluence from it. It ensphered him like an atmosphere, and went forth from him as a "virtue." (Mark v., 30, and first five chapters of Mark *passim*; John xi.)

(*b*) There was manifestly some mysterious connection between the "Spirit of life" in him and what we call the *life* of nature. That life seemed to be grounded in him, to take its life and its reason from the life that was in him. Somewhat as the oar is an extension of the oarsman's arm, and is pervaded by his will to the very tip of its blade, so nature felt throughout the impulse of his will, the thrill of his life. There was unity between his will and the life of things. The fish that came to Peter's hook, the school of fish on the right side of the boat, the multiplying of the bread without harvest labor, the change of water to wine without the chemistry of the cluster, etc., etc. "Prince of Life," τὸν ἀρχηγὸν τῆς ζωῆς, so Peter called him.

(*c*) The instances are frequent in which he asserts his great prerogative as the source and giver of a life which he calls spiritual and eternal (John iii., 16, 36; iv., 14; v., 21, 24, 25, 40; vi., 27, 33, 47–58, 63; viii., 12; x., 28; xvii., 2). We know of the existence of some things, and something of their operation and their power, though we are unable to define the things themselves. Life is one of them. As it was manifested in him it was perfect goodness. It was perfect purity. It was absolute truth. It was measureless compassion. It was deathless love. It was peace too deep for any storm to ruffle. It was more than the sense of immortality, more than the consciousness of mere deathlessness. It was such a union and conscious fellowship with the Father that between the two there was one desire, one purpose, one endeavor, expressed in old Scougal's title, "The Life of God in the Soul of Man."

(*d*) And this "Spirit of life" which was in Christ Jesus worked in him, says the Apostle, as a "law"—*i. e.*, not fitfully, not now and then, not by freaks and spasms of goodness, but with steadiness, uniformity, persistency, and efficacy, always and everywhere, as gravity works in nature, as light billows forth from the sun. It went forth from him in salutary and sanative virtue.

II. Turn now to the contrasted fact that in man there is "a law of sin and death." We have already implicitly described it in describing the contrary. Working out its ruin in the body and soul of man; a veritable death-habit, hideous in its tendency, of frightful energy, cumulative, accelerating. Death that goes beyond the physical man, that penetrates the heart, benumbing and corrupting its affections, killing conscience, unbalancing and destroying the faculty of moral judgment, blinding and putting out the spiritual vision, in our Saviour's own strong language "destroying the soul in Gehenna." The man who wrote the text knew the awful force of the "law of sin and death." No other such account of it was ever penned as this seventh chapter of Romans. (Read it.)

III. *The Higher Law breaks up the thralldom of the Lower.*

The "Spirit of life in Christ Jesus" touched human spirits—flowed in upon them and transfused them with "newness of life." His love set them to loving; his purity made them clean in heart and thought; his truth killed falsehood in them; his sacrifice made them self-denying; his righteousness inspired them with hunger and thirst after righteousness, which is the essential thing in righteousness; his reality and sincerity cast out their Pharisaism; his pity and forgiveness kindled their penitence and gave them a sense of sonship for that of servitude and fear. Not by force of illustration and example, be it understood, but by direct, personal impartation of the life that was in him. He did not cure withered hands by the exhibition of a plump one. The "law of the Spirit of his life" entered into and possessed them, and became the law of a new life in them. Illustrate by Mary Magdalene, Matthew, Zacchæus, the woman "that was a sinner."

Now, the establishment of a law in the life or character of a man is ruin, or salvation, according to its quality and direction. Illustrate: to set up a tendency, to start a habit, to inaugurate action which is recurrent and promises to become continuous.

So St. Paul, being "under the law of sin and death,"

[1] Mount Vern on Church, Boston, Mass.

had come into connection with the living Christ, and had received into his nature "the law of the Spirit of life." It filled the currents of his being; so mighty, so instinct with heavenly energy, that no moral infection could stand before it. It was a solvent for his old bondage. His fetters were dropping away. As, when one clasps hands with another who stands in connection with a charged battery, the same current passes through all the members of both, so, ever since Paul yielded himself to Christ, he has felt the power of the Christ-life passing into his own life and counterworking that hideous "law of sin and death." "Henceforth," he shouts, I *live*; yet not I, but Christ liveth in me." He seizes upon the final results of this new, divine energy as though it were eternally triumphant, as he knows it will be, and says, "I am free."

Our Saviour puts the same truth in his own picturesque and beautiful way in the parable of "the Vine and the Branches."

And this is the real joy of Easter Day, that we and all men have now the Living Christ. Death hath no dominion over him. To be *in touch* with him is to live. "Because I live, ye shall live also."

THE RELATION OF SUPERINTENDENTS TO TEACHERS.

By the Rev. A. F. Schauffler

DR. SCHAUFFLER, in a series of articles in the "New York City Mission Monthly" on Sunday-School Superintendents, gives so many helpful suggestions in article V. of that series that we hasten to print it:

The fact that they have elected him as their Superintendent shows that they have confidence in him as a leader. He stands before them, therefore, as the one who is expected to take the initiative in all matters affecting the school. If he is not willing to do this, he is manifestly unfit for the place. Now, many superintendents feel as though they had discharged all their responsibilities when they have procured teachers for the classes, and have been present to engineer the exercises of the school through, week by week. As to any outside duties toward their teachers, they are unconscious that they have any. Nor do they feel as though there was anything for them to do in the line of helping their teachers to higher planes of usefulness. Such a conception of the duties of the office is pitiful. The possibilities of usefulness that are open to the consecrated superintendent are second only to those which the pastor himself enjoys. Let the superintendent, therefore, "magnify his office," and honor it. Let him feel to the full the privilege and the responsibility of his position. Thus he will be much more liable to fill the place acceptably. In the discharge of his duties the superintendent should—

1. *Visit his teachers in their homes as often as possible.* Nor should these visits be merely New Year's calls or formal visits. The visitor and the visited, in this case, have very great interests in common. About these let them talk. There is that class of six girls whom you have intrusted to a young teacher. You want to talk them over, one by one, with the teacher. One of them has lately indulged a hope. Another has recently been very sick. A third, perhaps, has contracted bad habits. All these things will give abundant food for thought and mutual counsel. Or perhaps the teacher herself has grown careless lately. She used to be among the most punctual both at school and at the teachers' meeting, but now she rarely is present at the latter, and is quite conspicuously tardy at the former. Here is a field for kindly investigation. The superintendent should, without delay, call on that teacher and gently ascertain the cause of this slackness. The proper remedy must not be forgotten in such pastoral visitations. It may be that the teacher is merely discouraged. Cheer her up, then. It may be that family cares are pressing her more than usual. This calls for sympathy. Possibly some misunderstanding has arisen between workers, and injured feelings must be bound up. Out with your cordial and bandages of Christian love, and heal the wound. Perchance *backsliding* lies at the root of all this growing indifference. An earnest and faithful warning may here be the remedy. In this ministering to the needs of his teachers, there is abundant opportunity for usefulness. Let no one feel that he is excused from these duties. They *inhere* in the *office*. At the same time, let no one feel that the teachers will take offense at him for thus doing his duty. If it be done in a Christian spirit, offense will be very rarely taken. Should any superintendent feel that delinquency on the part of a teacher called for rebuke, and at the same time feel that it was not well for him to administer the rebuke, he might well call in the aid of his pastor.

2. *He should supply the wants of his teachers so far as lies in his power.* Many teachers in country towns have few helps for the study of the lesson. They do not even know what helps are best suited to their wants. Among the multitude of advertised lesson papers, quarterlies, monthlies, weeklies, annuals, primaries, juveniles, seniors, manuals, they feel utterly lost. Here their leader can be very helpful. He can pick out the best helps, and recommend them to his teachers. If the school pays for its own material, he can then order a sufficient supply. If the teachers subscribe individually (a bad way, by the by), he can perhaps see that those whose means are limited do not on that account fail to get the help needed.

Many a primary teacher is stumbling along with her scholars, doing the best she can, and yet consciously failing, simply because she has not got the needful facilities. What does she need? She does not know herself. *That is just the trouble.* If she did know, she would have remedied it long ago. Her wants are perhaps manifold. Go into her room and look around; no blackboard, no cartoons, no lesson papers, no singing books; no nothing, except a perplexed teacher and unruly children. No wonder she is disheartened. No wonder she said at home last week, "I really think I shall give up my class; it's no go." If something isn't done by somebody pretty soon, she will carry out her half-formed resolution, and leave you to hunt up another teacher. Now, Mr. Superintendent, is your chance. In your last call on her you found that she was disheartened. Did you put your mind into the subject and find out the cause? Perhaps if she had the large cartoons illustrating the lesson for each week she would succeed far better, and would pluck up courage. She cannot pay the full dollar that the set for one quarter cost, but she will gladly give the half of it. It is for you somehow to raise the other half. Having begun thus, go on, and as fast as you discover the needs of your teachers lay your plans to supply them.

3. *He should enlarge the horizon of his teachers as much as possible.* Many teachers never saw any school but that in which they are now teaching. They know nothing of the Sunday-school movements that are agitating the Christian church at large. They are not aware of the vast amount of intellectual activity that is aroused by the needs of the Sunday-school workers. Now, while such teachers may, and often do, do good work, yet they would work more intelligently if their horizon extended beyond the confines of their village church. Here the superintendent may find a very useful field of labor. Let him collect and bring to his teachers' attention such facts as will give them a bird's-eye view of the Sunday-school landscape. Among the younger teachers there are doubtless many who do not know the origin of the International Series of Lessons. To them it would be a sort of revelation to be told that about seven million scholars are studying the same lesson with themselves. A good plan for awakening thought, and at the same time a pleasant variety in the teachers' meeting, would be to procure a copy of Dr. Taylor's "Peeps at Sunday-Schools," or Hart's "Sunday-School Idea," and read a chapter each week. After the reading of the chapter, devote fifteen minutes to the discussion of the topic. Such a plan, carried out with perseverance, cannot fail to result in good to the teachers.

Should the superintendent be a man of means, he can carry this idea out further still, and *give* to his new teachers such volumes as would be useful to them. If he be a poor man, he may yet do a little something in this line by founding (by funds raised by subscription) a teachers' library. In this could be placed all manner of helps for the teacher. About fifty volumes (some duplicates) would be abundant to start with. No school exists but would soon feel the impetus thus given. The work done would be far more *intelligent*, and therefore far more effective.

In our next article we shall deal with the superintendent in his relations to the scholars.

THOUGHTS BY THE WAY.

Sour godliness is not the fruit of the love of Christ.

Christ is the river of forgetfulness in which by gone guilt is overwhelmed.—[Robertson.

No flower can bloom in paradise that is not transplanted from Gethsemane.—[E. Prentiss.

Eyes raised toward heaven are always beautiful, whatever they be.—[Joseph Joubert.

I have lived to thank God that *all* my prayers have not been answered.—[Jean Ingelow.

The eye that sweeps over the whole circle of divine truth must rest in Jesus as the center.—[J. A. James.

How much better is the love that is ready to die than the zeal that is ready to kill!—[Thomas T. Lynch.

Christ always sails in the ship of prayer; he steers safely; he sees the hidden rocks and secret shelves, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales to bring her into safety. He turns calms into storms, to obey his Church's cry; and raises the waves of the sea, so that saints are glad because of a storm to bring them to a calm haven. O happy storms, that drive a saint to heaven! O happy heaven, that enjoys a perpetual and everlasting calm!

When the widow brought empty vessels to Elisha, the oil was poured into them. Bring God the broken vessel of a contrite heart, and he will pour in the oil of mercy.—[Augustine.

Repenting tears are the joy of God and angels. Doves delight to be about the waters, and surely God's Spirit, who once descended in the form of a dove, takes great delight in the waters of repentance.—[T. Watson.

No grace is more necessary to the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving and there is no music to cheer the weary feet.—[Ex.

INQUIRING FRIENDS.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

Will you kindly tell me if you believe in infant baptism, and whether you regard baptism by immersion more Scriptural than by affusion? X.

This inquiry accompanies a pamphlet by a Baptist clergyman of Nova Scotia, part of a local controversy on the subject of baptism between himself on the one side and a Congregationalist and a Methodist on the other. We can give but little space to a question which in its general bearings on Christian character appears to us to be of relatively small importance, and must content ourselves with stating our beliefs without adding the arguments or reasons for them. In the Apostolic Church baptism was almost certainly not administered by sprinkling, probably by immersion, perhaps coupled with pouring, possibly by complete submersion. The manner of administration appears to us wholly unessential, as in the case of the Lord's Supper, which need not be administered in an upper chamber, reclining round a table, with women excluded, as was the case with the first Lord's Supper. Whether infants are proper subjects for baptism is a more serious question. There is no adequate reason to believe that they were baptized in the primitive Church; in that Church baptism was a symbol accompanying a personal confession of Christ. In infant baptism it is a symbol of the dedication of children to Christ. In our judgment, no rite or ceremony is of the essence of the Christian religion, and its adaptation of an ancient rite to a new end is within the liberty of the Christian Church. But it has no explicit authority in the Bible, and we should be glad to see all non-Baptist churches substitute some other form for the dedication of children, and use baptism, that is, sprinkling, as a symbol accompanying the personal confession of Christ.

Will you be good enough to answer the following questions? 1. Does God's treatment of us in the life to come depend upon our treatment of him here? 2. How is the suffering of dumb brutes consistent with God's love and infinitude? 3. How do you reconcile the fact of man's free agency with God's sovereignty and infinite love? H. F. C.

1. Yes. We can never detach ourselves wholly from our own past. God will judge every man "according to the deeds done in the body." 2. "For anything we can see or even conceive," says Professor Flint in "Theism," (p. 247), "animal organisms could only be preserved in a world like ours by being endowed with a susceptibility to pain. Pain is also a necessary stimulus to the efforts by which faculties and powers are developed and disciplined. Without susceptibility to pain there could also be no susceptibility to pleasure. 3. The Scriptures assert each. Our consciousness declares our free agency to be real, however limited. At the same time, every proof which satisfies our minds of the existence of infinite Deity obliges us to recognize also his sovereignty and perfect goodness. [It is hard to condense into a paragraph the ideas which require at least a hundred pages for satisfactory statement.—Eds.]

In your notes on "The Judgment," April 26, page 529, Christian Union, you say: "I enter into no doubtful disputation about the meaning of *aionios*, rendered everlasting in one clause and eternal in the other of the final sentence." So we see, but why not? Truth.

Because our object in our Sunday-school lessons is, as we think the object of the Sabbath-school teacher should be, to direct thought to practical and spiritual ends, not diverting it therefrom by doubtful scholastic discussions. We will add here, however, that, in our judgment, *aionios* is a word of time import, signifying a period of indefinite, not necessarily of everlasting, duration.

In reply to inquiry of F. A. C. Yes, the "Kaiserblume" is the blue "Kornblume"—the Centaurea Cyanus. The red is called Centaurea Jacea. It grows especially amongst the wheat-fields, together with the single red poppy. The pretty, old-fashioned "bachelor's-button," as I have seen it here called, is a trifle paler, smaller, and thinner in number of leaves. I need hardly add that it is called Kaiserblume from the late Emperor's fondness for it, with a genuine bit of German poetry of feeling. For the blue "kornblume" has been the delight of German children, young men, and maidens ever since German hearts dwelt on German soil. M. K. F.

Can any one tell me where can be procured, and at what price, a book of Lenten lectures by St. Cyril, Archbishop of Jerusalem, 347 or 348 A. D.? E. S.

We have a communication for A. S. C. Will he (or she) please send address?

THE AMERICAN TRACT SOCIETY.

A PROSPEROUS YEAR.

THE annual meeting of the American Tract Society, held in this city on Wednesday of last week, was, as compared with the two years previous, a quiet and peaceful affair. There were no animated discussions of any sort, and the amendment to the Constitution putting the election of officers into the hands of the General Committee instead of the Society at large was adopted without opposition. It was very manifest to all that the amendment was a good one, since the qualifications of officers present or proposed could not be discussed in an open meeting of the Society.

The changes which were ordered a year ago separating the Business and Benevolent Departments of the Society's work have been acted upon, and last year the Business Department paid to the Benevolent Department $11 000 A year ago it was feared that the frank discussion of the affairs of the Society, and particularly the showing that the Business Department was running behind, would injure the standing of the Society and have a tendency to check contributions and bequests. But this fear has proven groundless. The amount received last year from donations and legacies was $71 962, being an increase of $1 700 over last year. It is hoped that in the future the knowledge that all such gifts will be used in the benevolent work will increase their amounts. The change by which the great economy in the business management is effected was the economizing of space for the Society's offices, printing-house, and warerooms. By this means they will during the ensuing year be able to rent much the largest part of their building, increasing their revenues from this source from $15 000 to $30 000

At last week's meeting Dr. Henry M. Field, editor of the "Evangelist," presided. Addresses were delivered by the Rev. Dr. Field, the Rev. Dr. Maxwell, E Phillips, who is a medical missionary at Orissa, India; William B. Stewart, Samuel Goldstein, the Castle Garden missionary, Dr. George S. Mott, of Flemington, N. J., and Dr. Taylor, of the Broadway Tabernacle.

The title "Board of Directors" was changed to Board of Managers, and the following new members were elected: Ralph Wells, the Rev. Dr. S. H. Virgin, S. B. Brownell, William T. Booth, and Mornay Williams.

The Society also elected the following officers: Vice-Presidents—Dr. F. Carter, President of Williams College; the Rev. W. J. Reid, of Pittsburg; the Rev. Dr. Thomas S. Hastings; the Rev. G. W. Whitaker, of Pennsylvania; Dr. Merrill E Gates, President of Rutgers College; Frank L Janeway, of New Brunswick, N. J; the Rev. J. B Thomas, of Newton Theological Seminary; the Rev. G T. Bedell, of Ohio, and Samuel Colgate, of New York. Executive Committee for three years—Dr. John Hall, Dr. A. A. Reinke, John F. Anderson, Jr., William A Cauldwell, Wager Swayne, William M. Isaacs, and the Rev. Henry M. Landers for two years, to fill the unexpired term of the Rev. Jesse B. Thomas, who has removed to Massachusetts.

THE THEOLOGICAL SEMINARIES.

UNION and Princeton Theological Seminaries held their Commencements last week. That of Union was its fifty-second, and took place chiefly on Tuesday, though the anniversary celebrations began on Sunday afternoon. The large audience which filled the chapel of the Seminary was gratified to hear the announcement that the Rev. Dr. Thomas S. Hastings had consented to accept the Presidency of the Seminary, made vacant by the death of Dr. Roswell D. Hitchcock. Dr. Hastings had been offered the position in February last and had declined. But, having been urged by the Board of Directors and the Faculty to reconsider his decision, and having been assured by the Directors that he would be relieved from all responsibilities with respect to procuring the funds which may be needed by the Seminary, he consented to accept the position. Dr. Hastings, as was stated by Dr. Shedd in the address to the graduating class, is a graduate of the Seminary, was long one of its Directors, and has been one of its professors for the past seven years.

The graduating class consisted of thirty-three members, four of whom gave addresses. These were Robert E. Eby, Anthony H. Evans, Sherrod Soule, and Thomas Watters.

The Princeton Commencement was also held on Tuesday. At the meeting of the Alumni the Rev. Dr. George Alexander, of New York, was elected President. The inauguration of Dr. B. B. Warfield, as Professor of of Didactic and Polemic Theology, to succeed the late Dr. H. A. Hodge, took place in the First Presbyterian Church. Dr. Warfield is a young man of thirty-seven, and was formerly at Alleghany Seminary. The Rev. Dr. James Leftwich, of Baltimore, delivered the address and charged the new incumbent. This was followed by Dr. Warfield's inaugural, which outlined his ideas and policy, and made suggestions in regard to the development of the seminary curriculum. At the alumni dinner Dr. Patton delivered an address which was of the nature of a valedictory to the seminary Faculty, in which he advised the founding of certain fellowships and chairs. He urged a close but not an organic connection between the curricula of the college and the seminary. He offered as a closing sentiment: "Princeton College and Princeton Seminary—distinct, but not antagonistic; two streams, but flowing between the same banks; binary stars revolving around each other, yet shedding a common light." Dr. Patton's style is not usually so ornate.

The graduating class consisted of thirty-seven members. The address at the graduating exercises was delivered by the Rev. William Brenton Greene. The Rev. Dr. George T. Purves, of Pittsburg, has been elected Professor of Church History in the seminary, to succeed Dr. James C. Moffat, resigned. Dr. Moffat was also elected Professor Emeritus. Dr. Davis will take the new chair of Old Testament study in Semitic languages. A new chair of Biblical Theology will probably be established soon.

DEATH OF DR. HICKOK.

PROFESSOR LAURENS PERSEUS HICKOK, ex-President of Union College, and one of the leading metaphysicians of the country, died Sunday morning of last week at Amherst, Mass., passing quietly away after an illness of but a few days, death being due to a weakening of the vital powers through old age.

Dr. Hickok was born at Bethel, Conn., December 29, 1798. He graduated from Union College in 1820, and devoted himself to theology. He was licensed to preach in 1822, and held pastorates successively at Newton, Kent, and Litchfield. In 1836 he was elected Professor of Theology in the Western Reserve College, Ohio, and held the position for eight years. He became professor in the Auburn Theological Seminary in 1844, and in 1852 removed to Schenectady, N. Y., to be Professor of Mental and Moral Science and Vice President of Union College. He became President in March, 1866, and resigned in 1868, in accordance with a long determined plan to retire from public life at the age of seventy. He then removed to Amherst, where he has since lived. The President of Amherst College, the Rev. Julius H. Seelye, is Professor Hickok's leading disciple, and uses his text-books on Mental and Moral Philosophy, with which all Amherst graduates are or have been familiar. Professor Hickok's philosophy was Hegelian in its general character.

Dr. Hickok was a well-known minister, and was for a long time a leading member of the Hampshire East Conference of Congregational Ministers. His books are somewhat extensively used in the higher institutions of learning. His best-known works are: "Moral Philosophy," "Rational Psychology," "Rational Cosmology," "Moral Science," and "Creator and Creation." At the time of his death he was engaged upon a new work, entitled "Reason and Revelation," which was to discuss the origin of God and the Bible, and which it is believed by President Seelye would have been his greatest work. He was a frequent contributor to "Bibliotheca Sacra," the "Christian Spectator," and other publications.

Although for some years his eyesight had failed, his mind was unimpaired to the last. He leaves a wife over eighty years old.

RELIGIOUS PRESS CLUB DINNER.

THE first annual dinner of the Religious Press Club of New York City was, as the President of the Club expressed it, a veritable Christian union. About forty editors were present, representing almost every shade of religious thought. But it was not the religious thought which they represented in the speeches that were made. The occasion was a dinner, and the speeches were of the after-dinner sort. The first of these was made by Mr. H. K. Carroll, of the "Independent," the President of the organization. He gave an interesting account of the history of the religious press in this country. The first religious newspaper was started eighty years ago. The character of the articles was heavy in the extreme. One of the "continued stories" was Thomas Dick's "Sidereal Heavens." When the paper was enlivened at all it was by controversies which were of a bitterness unknown to-day. He told of one religious editor who only twenty years ago spoke of a contemporary as a "raveling jackal." Dr. Carroll, in speaking of the future of religious journalism, said that its field was as great as ever. For there were persons in the country who thought that there was something wrong in the sense of perspective of the secular editors who give four columns to an account of a prize fight of John L. Sullivan in France and not a single line to Mr. Spurgeon's difficulty with the Baptist Union. Dr. Henry M. Field, of the "Evangelist," delivered an eloquent address, and Dr. Cuyler told of his own great work through the columns of the religious weeklies. Then Dr. Buckley, of the "Christian Advocate," was called upon, who supplemented "the sweet and tender reminiscences" of Dr. Cuyler with a few humorous ones of his own. Referring to the alleged departure of the spirit of acrimony from the religious press, he remarked that there was still considerable of it left, and that he believed in it. "It is a bad plan," he said, "to have all the reading matter so sweet and heavenly that it can be read to an invalid without disturbing his nervous system." He thought, however, that it was sometimes carried too far, as in the case of a religious editor in Tennessee who a short time ago turned upon a religious contemporary in Missouri, saying: "We know that you are a scoundrel, and if it were not that our position as religious editor constrains us, we would let loose the English language on you."

THE CENTENNIAL ASSEMBLY.

THE following are some of the more important arrangements which have been made for the Centennial Meeting of the Presbyterian General Assembly, which convenes in Philadelphia, May 17:

I. *General Meetings.*—1. The opening session will be held in the old historic First Church, Washington Square, Seventh and Locust Streets, on Thursday morning, May 17, at 11 o'clock. The Commissioners will meet at an hour earlier at Horticultural Hall, from which they will proceed in a body up Broad Street, down Walnut Street, and across Washington Square to the church.

2. The afternoon session of the first day will be held at 2:30 P M, in Horticultural Hall, where all the business sessions of the Assembly will be held from 9 A M. to 12 M., and from 2:30 to 5 P M.

3. The Lord's Supper will be celebrated by the Assembly in the First Church, on Thursday evening, the first day, at 8 o'clock.

II. *Popular Meetings.*—The popular evening meetings will be held at 8 o'clock, in the Academy of Music, as follows:

1. Theological Education, by representatives of Princeton, Auburn, and Western Seminaries, Friday, May 18.

2. Theological Education, by representatives of Lane, Union, and McCormick Seminaries, Saturday, May 19.

3. Missions among the Freedmen, Monday, May 21.

4. Home Mission Work, Tuesday, May 22.

5. Foreign Mission Work, Friday, May 25.

III. *Sabbath Meetings.*—1. A popular meeting in behalf of Aid for Colleges and Academies will be held in the Chambers Church, Broad and Sansom Streets, on the first Sabbath evening of the Assembly, May 20, at 8 o'clock.

2. A popular meeting for the Cause of Temperance will be held in the North Broad Street Church, Broad and Green Streets, on the second Sabbath evening, May 27, at eight o'clock.

IV. *Children's Meeting.*—The popular meeting for Publication and Sabbath School Work, which will be a great mass meeting of the members of the Sabbath-schools of Philadelphia, and at which there will be special services, will be held in the Academy of Music, on Saturday, May 19, at 3 o'clock.

V. *Receptions.*—1. A reception will be given to the General Assembly and to the General Assembly of the Southern Church, which will come from Baltimore in a special train, by Mr. and Mrs. Wistar Morris, at their residence near Overbrook Station, P. R. R., on Wednesday afternoon, May 23.

2. A reception will be given to the General Assemblies (Northern and Southern) in the Academy of Fine Arts, Broad and Cherry Streets, on Wednesday evening, May 23.

VI. *Excursions.*—1. An excursion to Atlantic City will be offered to the General Assembly, for the second Saturday of the Assembly, May 26, or such other day as the Assembly may choose.

2. An invitation from the College of New Jersey and the Theological Seminary, at Princeton, New Jersey, to spend an afternoon in visiting those institutions, will be extended to the Assembly.

VII. *Centennial Celebration.*—The meetings for the Centennial Celebration in connection with the Southern General Assembly will be held in both the Academy of Music and Horticultural Hall, on the second Thursday of the Assembly, May 24—morning, at 10 o'clock; afternoon, at 3 o'clock; and evening, at 8 o'clock.

The admission to all the Centennial exercises will be free to all. Reserved seats for Centennial Day will be given to the Commissioners to the two Assemblies, and to a limited number from the churches of Philadelphia which have contributed to the unusual expenses of the Centennial Assembly.

IRWIN P. McCURDY,
Secretary Com. of Arrangements.

CHURCH GLEANINGS.

MIDDLE STATES.

—At a recent meeting of Lafayette graduates in Philadelphia, Professor Francis March made some interesting remarks about college prayers. Among other things, he said: "A college student is about the freest man there is. The compulsion to prayers, what is it? If a student is absent twenty times without excuse, word is sent to his father. But if he were at home and absent from home prayers his father would know it the first morning. Much of the talk against college prayers is a survival from old times when they really had painful accompaniments. We

used to get up at Amherst in winter while it was black night, struggle through the snow waist deep sometimes, and hear prayers in a chapel without a fire, with the thermometer twenty degrees below zero, more or less, and then have a Greek recitation by the light of little oil lamps, before we went to breakfast, before sunrise. At Lafayette it used to be the custom to hold these early prayers without any following recitation, so that the students who had tumbled up and taken prayers, for the most part tumbled into bed again."

—A pilgrimage to Palestine, "personally conducted," is being arranged for Roman Catholics, to start from New York in the latter part of February or beginning of March, next year, and visit Judea and return for $600 each pilgrim, or Judea and Galilee for $700. The spring is chosen because that is the season when the Holy Land best answers to the descriptions of Scripture of the land flowing with milk and honey, the fields luxuriant with flowers, and the climate delightful. The pilgrims will land at Havre, and visit, on the way, Paris, Marseilles, Nice, Genoa, Pisa, Florence, Assisi, Rome, Naples, Alexandria, Cairo and its Pyramids. At Rome they will stay ten days, and have an audience and the blessing of the Pope.

—The yearly meeting of "Friends" at Glens Falls, N. Y., the 24th, will bring together the leading Quakers of the country. Several hundred delegates will be present, and, contrary to the custom in most other denominations, they will pay their own board. The "Friends" have met at Glens Falls for several years, and the place is said to have become more a Quaker town than Philadelphia itself.

—The New York "Mail and Express" calls attention to the fact that the leading Hebrew congregation of this city have now added a Sunday service to their long-time Sunday-school; that they sit in pews, ladies and gentlemen together, instead of the women being compelled to climb upstairs into the "court of the women," as not proper to be admitted into the "court of the men;" that the gentlemen remove their hats, instead of donning them as heretofore; that the congregations sing psalms and hymns in quatrains to modern music, and close with "Old Hundred." Dr. Hirsch, of the Temple Sinai, at Chicago, has gone so far as to say that he preferred to preach to men and women on Sunday, rather than to a handful of women only on Saturday, and has discontinued his Saturday services altogether. Dr. Kohler, of Beth-El, in Lexington Avenue, and Dr. Krauskopf, of Philadelphia, also hold Sunday services; and Rabbi Harris's new temple at Fifth Avenue and 125th Street was consecrated last—not Saturday, but Sunday.

—The St. Paul's Episcopal Cathedral, Buffalo, N. Y., was burned last week as a result of an explosion of natural gas. The heavy outer doors of the church were torn from their hinges when the explosion occurred, and the entire interior was soon consumed by the flames. The value of the cathedral was upward of $100,000.

—The First Baptist Society of Flatbush, L. I., after worshiping for sixteen years in various temporary quarters, is to have a church of its own. The corner-stone was laid last week.

—The annual meeting of the Long Island Association of Congregational Churches and Ministers will be held at Patchogue Tuesday and Wednesday, May 22 and 23.

—The Lutheran Ministerium of Pennsylvania will hold its 141st convention in Lancaster, Pa., from May 23 to May 30. Among the subjects of special interest to the English-speaking portion of the Lutheran Church will be the reports as to the progress in the preparation of a liturgical service to be used by all congregations.

—A convention of Sunday-school teachers of Essex, Hudson, Middlesex, and Union Counties, New Jersey, was held in Newark on Wednesday of last week.

—The 104th annual Convention of the Protestant Episcopal Church of the Diocese of New Jersey assembled in Trenton on Tuesday of last week. Bishop Scarborough presided. His address was principally devoted to urging that a costly edifice should be erected in that city to serve as a cathedral.

—The forty second anniversary of the erection of the present Trinity Church, New York City, was celebrated on Wednesday of last week. The first grant of land to this parish was made in 1697.

NEW ENGLAND.

—The Springfield "Republican" says: "A Boston notion in church work is called a House Committee, and its members scatter themselves among the congregation. Each one is responsible for the five pews in front of him, to whose occupants he speaks and shows the attentions which will make them feel at home."

—The contract for the new church which the Old South Parish of Worcester is building has been awarded. The structure is to be finished a year hence. The contract price is $100,000.

—A Springfield (Mass.) clergyman recently took from a neat little box, inscribed "For the pastor," which had been put up in church for the reception of personal advice, seven cents and a note on which was written, "Don't talk so fast."

—The "Religious Herald," Hartford, Conn., has a "Ministerial Bureau" department, in which are recorded the names of all the ministers in the State who are looking for pulpits or supplies and a list of vacant pulpits.

—At a conference of Baptist, Congregational, and Methodist clergymen in South Framingham, Mass., last week, it was voted to organize an Evangelical Alliance.

—The First Congregational Church at Hyde Park, Boston, has just celebrated its twenty-fifth anniversary. At its organization it had ten members; now it has 535. The pastor of the church, the Rev. Perley B. Davis, delivered an address; an original hymn and an original memorial ode, both written by General H. B. Carrington, were sung.

—The closing exercises of the Newton Theological Institution took place at Newton Center last week. At the Trustees' dinner the President spoke briefly of the prosperity of the Institution, and urged the necessity of erecting a new dormitory, at the cost of $50,000.

—The seventy-fifth anniversary of the Dorchester Third Church was celebrated on Sunday of last week. The Rev. W. I. Lawrence, the pastor, delivered an interesting historical address.

—The South Middlesex Christian Endeavor Union met at Framingham, Mass., on Wednesday of last week. The large attendance gave evidence of the unusual growth of the work, and an interesting meeting was held.

THE WEST AND SOUTH

—The Southern Baptist Convention met in annual session in Richmond, Virginia, last Friday. On call of States it was found that 745 delegates were present. The convention then organized by the election of the following officers: President—the Rev. Dr. J. P. Boyce, of Kentucky; Vice Presidents—Lewis B Ely, of Carrollton, Mo.; the Rev. John Pollard, of Richmond, Va.; the Rev. J. B. Hawthorn, of Atlanta, Ga.; Judge Jonathan Harrison, of Selma, Ala.; Secretaries—H. Lansing Burrows, of Augusta, Ga., and Oliver F. Gregory, of Baltimore, Md. The report of the Home Mission Board described the work of the Board as never before so prosperous. This was shown both by the increase of its receipts and amount of work it has done. The report says the needs of the Board are greater than ever. The work in Cuba must be largely increased. That among the foreign population of the South and the colored people is just begun. The report of the Foreign Missions Board was also submitted. It opens by congratulating itself on the honor of welcoming the convention to Richmond where was held its first anniversary, since which its foreign work has spread to every continent of the globe. The convention is composed of delegates from each Southern State, and embraces both laymen and preachers. It is a purely missionary body, having no ecclesiastical jurisdiction or control of churches.

—The eighteenth quadrennial session of the General Conference of the African Methodist Episcopal Church began in Indianapolis on Monday of last week, and was called to order by Bishop Payne. Two hundred and sixty delegates from forty-one annual conferences, representing every State in the Union, Canada, the Bermuda and Demerara Islands, were present. Among these are the leading spirits of the Church, including many men of more than National reputation. The Rev. E. W. Stewart, of Baltimore, introduced a series of resolutions reciting that final proclamation has been made of the accomplishment of the union with the African Methodist Episcopal Church of Canada and the West Indies. This coalition, while it has been nominally accomplished, has caused a protest from some of the Canadian and West India representatives, and it is understood that the matter has already been carried into the courts. The presentation of the resolutions precipitated a somewhat excited debate, but no conclusion was reached, and they were laid aside informally. The Board of Bishops then announced the names of members comprising thirteen of the committees of the conference, and adjournment was taken.

—Five members of the senior class of the Pacific Theological Seminary (Congregational) were licensed to preach the Gospel, April 30, by the Bay Association in San Francisco. They gave evidence of thorough instruction.

—One new church and three Sunday-schools were reported May 1 by the Congregational Home Missionary Superintendent for Northern California as formed in April, and four other churches ready to be organized, one of them of Germans.

—The Congregationalists of California are rejoicing over the fact that General O. O. Howard is to remain in command on the Pacific Coast, and not to be transferred to Chicago, as was rumored. He is very active in all Christian work and lecturing for various benevolent objects. He is on the Executive Committee of the California Home Missionary Society, and has a large Bible class in San Francisco.

—The Rev. W. H. Scudder, formerly of Aurora, Ill., and nephew of the Rev. Dr. H. M. Scudder, was recently installed as pastor of Plymouth Church in San Francisco, and the Rev. W. D. Williams, D.D., from Vermont, has been installed as pastor of a very prominent church at Tulare City, both Congregational.

—The end of May closes the Rev. W. A. Colledge's first year as pastor of the First Congregational Church of Olney, Ill. During the year sixteen have joined on confession. The church has been improved. A fine new organ takes the place of the old one. The congregations have gradually increased until they now fill the building, and the evening congregations are marked by the large attendance of young men.

—The Young People's Societies of Christian Endeavor of New York City will meet on Thursday, May 24, at Central Presbyterian Church, Fifty-seventh Street, near Broadway, at 2:30 P.M. An evening session will be held at 7:45. Praise services of a half-hour before sessions.

—The corner-stone of the new Catholic University of America will be laid in Washington, May 24. Last week the Bishop of Richmond visited Philadelphia and secured subscriptions amounting to $80,000 for the new University.

—The Baptist ministers of Chicago have unanimously and enthusiastically joined in an invitation to the Southern Baptist Convention to hold its anniversary next year in their city. This is regarded as a step toward union, or at least fraternity.

—The Greek Catholics of Chicago are about to secure a church of their own. This will be the fourth church of the sect in the United States. It will be under the control of the Holy Synod of St. Petersburg.

—The Plymouth Congregational Church of Minneapolis, Minn., of which the Rev. Charles F. Thwing is pastor, received fifty additions to its membership at the May communion. Three hundred and fifty new members have been added to this church in the last year and a half.

CANADIAN NOTES.

—Protestants throughout the Dominion of Canada are gratified with the results of the petitions sent to Montreal City Council against erecting a statue in a public park in that city to the Virgin Mary. The project is abandoned.

—The various Protestant churches in Montreal were visited on the 18th ult., and it was ascertained that though the Protestant population at the last census was nearly 45,000, yet on that day the attendance in the morning only amounted to 13,950, in the evening 14,380, or only about thirty per cent.

—The Grand Jury of the County Assize in the city of Quebec has found a true bill against the Salvation Army. The case is to be appealed to the Supreme Court. Training-houses for men officers and women officers in the Army have lately been established in Toronto, the headquarters of the Army in the Dominion. A Rescue Home for fallen women has also been established in the same city, and a House of Rest for sick officers has been provided in one of the suburbs of the city. The progress of the Army in Toronto has been marvelous, seeing the Barracks were only dedicated in 1886.

—A Mission Union, of which ex-Mayor Howland is President, has been in existence several years in Toronto. Meetings are held every night. Bible women, nurses, and city missionaries are constantly at work. The Jail, the Haven, and the Hospital are regularly visited. A new hall is greatly needed, as the one now occupied is too small for the requirements of the Mission.

—The corner-stone of a new Methodist church was laid in Spadina Avenue, Toronto, on the 30th ult. The cost is estimated at $65,000.

—St. Mary Magdalene Church (Episcopal), Toronto, Canada, was recently dedicated. There were eight services held throughout the day.

—The semi-annual meeting of the Baptist Home Missionary Society of Ontario and Quebec was recently held in Toronto. An increase of membership was reported, but there was a slight deficiency in the funds. The number of stations aided exceeds 200. E. B.

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—The installation of D. C. Stone, Canaan, Conn., will take place on Tuesday, the 22d inst.

—The resignation of S. L. Stevens as pastor of the church at Southington, Mass., has been accepted.

—Edward N. Pomeroy has resigned the pastorate of the Union Congregational Church in Taunton, Mass., on account of ill health. He will remove from Taunton to Wellesley.

—Henry S. Snyder has been called to the pastorate of the church at Williamsburg, Mass.

—Joseph Glassen, of Gaylord, Mich, has united with the Methodist Episcopal Church.

—R. Humphrey, a graduate of Oberlin and Andover, has accepted a call to Saugatuck, Mich.

—F. L. Bristol, of Quincy, Mass., has been called to Uxbridge.

—Mr. Henry Davies, of the class which graduate at Yale Seminary this year, has accepted a call to Red Jacket, Mich. Henry Kingman, the present pastor, leaves to accept an appointment under the American Board as missionary to North China.

PRESBYTERIAN.

—Roderick P. Cobb was installed pastor of the church at Merchantville, N. J., on Tuesday of last week.

—The church at Galway has extended a call to Mr. Oglevee, of Conklinville, N. Y.

—E. D. Murphy, D.D., for twenty-five years pastor in charge of the work of the New York Port Society, is about to retire from active labor after a career of remarkable usefulness, in which he has received 1,825 persons into membership of the church of this Society, most of them seafaring men.

OTHER CHURCHES.

—St. Luke's Protestant Episcopal Church, Clinton Avenue, Brooklyn, has secured as its pastor Dr. Edward A. Bradley, of Indianapolis, Ind.

—J. Hilliard Ranger, of Christ Church, Bay Ridge, L. I., has been called to Christ Church, Indianapolis, Ind., the church which Dr. Bradley resigned in order to come to Brooklyn.

—H. B. Townsend, for twenty-one years pastor of the church at Phillipsburg, Pa., preached his farewell sermon on Sunday evening of last week.

—James Taylor, of Huntington, L. I., has accepted a call to the Prospect Heights Universalist Church, Brooklyn, N. Y.

—F. R. Palmer, of the Auburn Theological Seminary, has accepted a call to the Reformed Church, Tanner Village, N. Y.

—V. B. Carroll has resigned the pastorate of the Reformed Dutch Church, Middletown, N. Y., rather than teach the Calvinistic doctrine contained in Brown's "Catechism for Young Children." He has accepted a call to the Presbyterian Church at Tenafly, N. J.

—Dr. James Drummond died at Cadiz, O., last week.

—Dr. Frank R. Morse has resigned the pastorate of the Tabernacle Baptist Church, Brooklyn, N. Y.

—W. G. Isaacs, of the Wetumpka Methodist Church, Alabama, has been appointed chaplain in the United States Navy.

—Charles J. Clarke, Assistant Secretary of the Methodist General Conference, died in New York City Monday of last week.

—E. Hathaway has resigned the pastorate of the Universalist church, Churchville, N. Y.

—H. M. Jones has resigned the pastorate of the Baptist church at Fairfield, Kan.

—C. C. Willet, of Medina, Mich., has declined a call to the Baptist church at Morenci.

—J. H. White, of Joliet, Ill., declines a call to Flint, Mich.

Books and Authors.

GENESIS.[1]

This is a thoroughly genuine and suggestive book. It is in no sense an exposition of the letter of Scripture, but a profound interpretation of its spirit. Few writers have the penetration to discern, or the power to express with such clearness and force, the meaning of the sacred text. This one book is enough to place its author in the very front rank of Biblical expositors. Its first paragraph renders nine-tenths of all the apologetic books written to harmonize Genesis with modern science superfluous. By a single stroke the author has relegated them to the charnel-house of dead literature. He says: "If any one is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which plants and animals appeared upon it, he is referred to recent text-books in astronomy, geology, and palæontology. No one for a moment dreams of referring a serious student of these subjects to the Bible as a source of information. It is not the object of the writers of the Scripture to impart physical instruction or to enlarge the bounds of scientific knowledge. But if any one wishes to know what connection the world has with God, if he seeks to trace back all that now is to the fountain-head of life, if he desires to discover some unifying principle, some illuminating purpose, in the history of this earth, then we confidently refer him to these and the subsequent chapters of Scripture as his safest, and indeed his only, guide to the information he seeks. Every writing must be judged by the object the writer has in view. If the object of the writer of these chapters was to convey physical information, then certainly it is imperfectly fulfilled. But if his object was to give an intelligible account of God's relation to the world and to man, then it must be owned that he was successful in the highest degree."

How refreshing is such a paragraph as this after the dreary waste of special pleadings in order to make Genesis to harmonize with modern science! Better by far that the apparent contradictions between science and the Biblical statements should remain unexplained than that expositors should resort to forced interpretations to harmonize them. The worst enemies of the Bible are those who, in the interest of a theory, empty the sacred text of its meaning.

Dr. Dods has disarmed scientific opposers of the Scripture by taking the unassailable position that the object of the Bible is, not to teach the truth of science, but the truth of God, and man's relation to him. Had commentators generally taken this position, how much of the angry strife which has been gendered between the church and the scientific world would have been prevented!

The second chapter of this book treats of the Fall of Man. It brings Adam out of the mists of antiquity, and shows him to be a man of like passions with ourselves. As the drama unfolds, we feel that he is bone of our bone and flesh of our flesh, and that we are guilty of Adam's sin because we have committed it and are committing it. The motives and temptations which induced our first father to sin are present and operative to-day. Our author's treatment of the Fall is as forcible and practical as it is unique:

"(1) Temptation comes like a serpent; like the most subtle beast of the field; like the one creature which is said to exert a fascinating influence on its victims, fastening them with its glittering eye, stealing upon them by its noiseless, low, and unseen approach, perplexing them by its wide circling folds, seeming to come upon them from all sides at once, armed not, like the other beasts, with one weapon of offense—horn or hoof or teeth—but capable of crushing its victim with every part of its sinuous length. It lies apparently dead for months together, but when roused it can 'outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete, and crush the tiger.' How naturally, in describing temptation, do we borrow language from the aspect and movements of this creature!

"(2) Temptation succeeds by exciting our curiosity.

"No man originally meant to become the sinner he has become. He only intended, like Eve, to taste. It was a voyage of discovery he meant to make; he did not think to get nipped and frozen up and never more return from the outer cold and darkness

"(3) Through this craving for an enlarged experience unbelief in God's goodness finds an entrance. In the presence of forbidden pleasure we are tempted to feel as if God were grudging us enjoyment.

"(4) If we know our own history, we cannot be surprised to read that one taste of evil ruined our first parents. It is always so. The one taste alters our attitude toward God and conscience and life.

"(5) The first result of sin is shame. The form in which the knowledge of good and evil comes to us is the knowing that we are naked, the consciousness that we are stripped of all that made us to walk unabashed before God and man.

"(6) But when Adam found he was no longer fit for God's eye, God provided a covering which might enable him again to live in his presence without dismay."

We have quoted the outline of this chapter to show the freshness, vigor, and the adaptedness of this book to meet the needs of the present time. If it be the highest and most useful prerogative of the interpreter of Scripture to produce the strongest impressions of novelty, while he rescues admitted truths from the neglect caused by the circumstance of their antiquity, then we must admit that our author has attained to this high position. Both the truths and characters contained in the Book of Genesis are made alive again. We see and feel their presence. Adam, Noah, Abraham, Jacob, and Joseph are made to live and move before us. They no longer belong merely to the past; we see them in the good and evil which were in them.

Take this book and open to any one of the thirty-one chapters, and it will be found to be full of meat and rich in suggestion. It is scholarly without any of the marks of the hammer or trowel upon it. If this volume be a specimen of those which are to follow, we do not hesitate to say that this series of expositions of the books of the Bible will be the most valuable of any which has come from the press in many years.

[1] *The Book of Genesis.* By Marcus Dods, D.D. (New York: Armstrong & Son.)

THE JOURNAL OF FOLK-LORE.

The appearance of the first number of the "American Journal of Folk-Lore" will, we trust, direct attention to the purpose and work of the society under whose auspices it is issued. The proposal to organize a Folk-Lore Society in this country took shape about a year ago, originating among a number of gentlemen at Cambridge, Mass., interested in the study of folk-lore, and the American Folk-Lore Society was formally organized at Cambridge early in the present year. It proposes, by the co-operation of students and scholars throughout the country, to collect the remains of folk-lore in America in the form of relics of old English lore, lore of negroes in the Southern States, lore of the Indian tribes, and lore of French Canada and Mexico. Some of the results of this co-operative system of investigation proposes to give to the world in the "Journal of American Folk Lore," which will be published quarterly under thoroughly competent editorial direction.

This Society has not been organized a day too early. Already a vast amount of very interesting material has been lost beyond recovery, and twenty-five years hence it is probable that much of the most interesting traditions along certain lines will have entirely passed from the popular memory. The long-settled localities along the Atlantic coast were once full of old English lore and tradition, and until a recent date a vast amount of the most valuable material of this kind could have been secured. But the time has already passed for anything like a satisfactory collection of these remains of a once rich popular literature. What now remains "is sufficient to stimulate rather than satisfy curiosity." Fortunately, the very interesting folk-lore of the negro is still in existence. It is only within a few years that attention has been attracted to this singular and very significant creation of negro imagination. For reasons which are evident this material will soon pass away, and the American Folk Lore Society has entered the field not a day too early to stimulate research in this direction and to preserve the results of such research. Fortunately, there are already in this field very competent and enthusiastic students, who have made intelligent investigations and have given the world in the most readable form some results of their excursions into this field. The most important work, however, to be done in this country in the study of folk-lore lies in the field of Indian tradition. This great field, wonderfully rich in stories illustrative of Indian life on all sides, has as yet hardly been touched. Fortunately, a great mass of material has already been collected, and the field is open to any investigator who possesses the requisite intelligence and courage, for the undertaking must be an arduous one.

We can conceive of few more healthy and valuable movements in this country than the development of a wide interest in our traditional history. To this history we have been for the most part strangely oblivious, although its variety, its suggestiveness, and its poetry compare favorably with the traditions of any other part of the world. The whole continent is rich in stories of older life, and, since we are ourselves new-comers and cannot feed our imaginations upon an antiquity of our own making, we should regard this inheritance from the past as something of priceless value. Here is the material on which the imagination of to-day may play, upon which it may draw, and from which it may receive that stimulus which only a rich past can give. Great importance, therefore, must be attached to the organization of a Society which shall restore us to that background of imagination against which the later history of this continent moves. The first number of the "Journal of American Folk-Lore" contains a great variety of interesting articles; a variety so great as to indicate somewhat the richness of the field of which it will hereafter speak. The objects of the Society and the field and work of the journal are clearly indicated in two introductory articles. Mr. T. F. Crane writes of "The Diffusion of Popular Tales;" Mr. Newell describes some "Myths of Voodoo Worship and Child Sacrifice in Hayti;" Mr. Bolton gives numerous illustrations of "The Counting-Out Rhymes of Children;" Mr. Dorsey narrates "A Teton Dakota Ghost Story" and a number of "Ponka Stories;" and there are other contributions of no less interest, which show how wide is the field and how rich the material into the possession of which the American Folk-Lore Society enters. The journal will be edited by Mr. W. W. Newell, whose interest and competency in these matters are well known, and will be published in this country by Houghton, Mifflin & Co. (Boston), at the annual subscription rate of three dollars. For the journal and the Society we bespeak the interest and practical support of American students of folk-lore and popular tales everywhere. Persons desiring information about the Society may address the Secretary, Mr. W. W. Newell, Cambridge, Mass.

THE KENTUCKY RESOLUTIONS OF 1798.[1]

This is an interesting book. The subject is interesting, and the author studies it from a point of view which renders the treatment interesting. It is rather a misfortune that so many of our histories have been written from the Whig standpoint. Mr. Warfield is far from being a secessionist, but his family connection with the mover of the Kentucky Resolutions has led him to study the history of the period in such a way as to understand the popular sentiment upon which the Resolutions were grounded and to which they appeal.

The Kentucky and Virginia Resolutions, as is well known, contained the first expression of the doctrine of nullification. These States, under the inspiration of Jefferson, gave vent to their indignation at the Alien and Sedition Acts passed by the Federalist Congress in 1798 by declaring them unconstitutional and not binding upon the sovereign States. For this there was some provocation. The acts in question, especially as they were first drafted, did stretch the authority of the central Government to a point which meant tyranny. The Alien Act permitted the banishment of aliens under the simple order of the President. The Sedition Act, as introduced into the Senate, declared France to be a public enemy, and made it a high misdemeanor to use language "tending to justify the hostile conduct of the French Government." The most objectionable clauses were indeed afterward stricken out, but not until the people's party was alarmed and ready to take violent measures.

The anti-centralization feeling was especially violent in the Southwest. These newly settled districts felt, and rightly felt, that their interests had been ignored by the Eastern Federalists who were then in the ascendency in Congress. Mr. Warfield relates a very amusing incident which indicates just what the popular frenzy amounted to. In the Franklin Circuit Court in Indiana a citizen was prosecuted for libel. The principal allegation was that he had called the plaintiff an "old Federalist." The defendant admitted the charge, and the question to be decided was whether or not this epithet constituted a libel.

"The chief witness was an old man named Herndon, who had moved from Indiana to Kentucky. He swore he considered it libelous to call a man a Federalist; that he would shoot a man who called him either a horse-thief or a Federalist; that he would rather be called anything under heaven than a Federalist; that he considered the term as equivalent to Tory or enemy of his country, and from the earliest days of Kentucky such he believed to be the common acceptation of the term. Other witnesses corroborated this testimony, and the jury found a verdict to the effect that 'to call a man a Federalist was libelous,' and fixed the damages at $1,000."

Mr. Warfield, after describing the effect of the Resolutions upon Congress, and the sympathy, or rather the want of sympathy, expressed by the Legislatures of other States, proceeds very judicially to sum up their influence. He says that they were of the nature of a manifesto, and were drafted for the purpose of political agitation, and did not fail to accomplish their end. At the succeeding Presidential election the Democratic party, or the Republican party as it was then called, was completely victorious, and the principles which the men of Virginia and Kentucky had advocated achieved a peaceful triumph when Mr. Jefferson, the new President, in violation of all the aristocratic traditions of the Federalist party, rode to the Congress house, tied his horse to the fence, and went in. Doubt has been cast

[1] *The Kentucky Resolutions of 1798: An Historical Study.* By E. D. Warfield, LL.B. (New York: G. P. Putnam's Sons.)

upon this story regarding Mr. Jefferson's inauguration, but it nevertheless illustrates the new spirit which at that time became dominant in our political life. Except for the author's argument that Mr. Breckinridge, of Kentucky, instead of Mr. Jefferson, was the real author of the Kentucky Resolutions, the historical judgment displayed in this volume is at all times reliable.

The Religious Aspect of Evolution. By James McCosh, D D., LL.D. (New York: G. P. Putnam's Sons.) We have before us six lectures on the all-engrossing subject of evolution, which, strange to say, do not cover one hundred pages of print; and yet they are among the most important of contributions to the literature of this scientific doctrine. Delivered upon the foundation of the Bedell Lectureship, they are addressed primarily to an audience of students and men of learning, but the admirable simplicity of style, a marked feature of the writings of Dr. McCosh, brings the substance of these papers within the comprehension of all intelligent reading men. From the first this distinguished scholar has shown favor to the evolutionary hypothesis, and, when others abused and vilified, he did not hesitate to speak of the works of Darwin and Spencer in terms of kindly but discriminating praise. In the preface to this, his latest production, Dr. McCosh tells us that when he came from the Old World to assume the office of the Presidency of Princeton College, he seriously pondered, on shipboard, the question whether he should at once avow his convictions on the subject of evolution, or hold them in abeyance because of the prejudices of religious men. Wisely and courageously choosing the bold and open course, it is now his privilege to behold the world of Christian thought converging more and more toward the orbit in which this doctrine moves. And certainly no pen has been more instrumental than his own in teaching the Christian thought of America the inestimable value of the theory of evolution as the revelation of the divine method of building the world in accordance with the principles which inhere in the organic law of the universe. This little book is but a *résumé* of leading scientific facts, with just interpretations of their religious meaning and importance; but nothing of moment is sacrificed to brevity, and each chapter opens a window from which one may survey the entire field. The lectures are published in the following order: (1) The State of the Question. (2) The Organic History. (3) Powers Modifying Evolution. (4) Beneficence in the Method of Evolution. (5) Geology and Scripture. (6) The Age of Man. "Evolution, the drawing of one thing out of another, is deep in nature." It proceeds from causation; every one thing is caused by some other thing, and all things are from God. The supernatural power is to be recognized in the natural law. The Creator's power is executed by creature action. The design is seen in the mechanism. Supernatural design produces natural selection. Special creation is included in universal creation. "The State of the Question" is, here, not between God and not-God, but between God working without means and by means, the means being created by God and working for him. This statement is the starting-point of the confirmatory reasoning of the first chapter. "Organic History" deals with geological phases of evolution. "Powers Modifying Evolution" are grouped as Light, Life, Sensation, Instinct, Intelligence—all traceable to creative fiat in the beginning, and not self-evolved. "Beneficence in the Method of Evolution" aims to show that the doctrine does not undermine the argument from final cause, but rather strengthens it by furnishing new illustrations of the wisdom and goodness of God. In the fifth chapter, entitled "Geology and Scripture," the attempt is made to reconcile the two on the basis of correspondences supplied by such authorities as Dana, Guyot, and Dawson. This lecture does not deviate materially from the traditional orthodox view of the contents of Genesis, and to us it is the least satisfactory of all. The last lecture, on "The Age of Man," is rather noncommittal as regards the question of man's descent. Dr. McCosh explicitly says: "If any one ask me if I believe man's body to have come from a brute, I answer that I know not. I believe in revelation, I believe in science, but neither has revealed this to me; and I restrain the weak curiosity which would tempt me to inquire into what cannot be known. Meanwhile I am sure, and I assert, that man's soul is of a higher origin and of a nobler type." In the latter part of this chapter, which has to do with the second epoch of human development, namely, the spiritual, problems of redemption, restoration, work of the Spirit, are considered from the standpoint of a devout believer in the predominance of love as the end of creation, and of God's triumphant sovereignty as the climax of the course of history. It is our opinion that these lectures, read in connection with Conn's "Evolution of To-day"—a purely scientific book, with commendation from Dr. McCosh—will sufficiently acquaint the general student with the fundamental facts which underlie the doctrine of evolution, for in these publications both the manward and the Godward sides of the subject are presented.

Indian Sketches. By John Treat Irving. (New York: G P. Putnam's Sons.) It is something of a surprise, in taking up this attractive book, to find that it does not treat of the Indian of to-day, but describes him as he was fifty years ago; and it is still more of a surprise to discover that in his palmy days he was hardly the romantic hero we have been wont to imagine. Certainly the time when Fort Leavenworth consisted of a dozen whitewashed cottages, with a garrison of 120 men, separated from St. Louis by a long journey over the open prairie, and when Omaha was simply the Otoe Agency, where fleeing Indians hid from their pursuers in river thickets, was the golden age of savage life. Such books as this, made up, as the sub-title informs us, of sketches of travel on a treaty-making expedition to the Pawnees and other tribes in 1833, in that wild region which is now populous Kansas, have a particular value in preserving an account of a life which has utterly disappeared everywhere as well as there; and this pleasantly told tale goes far to correct our misapprehensions in several directions. We find that, at its best, Indian life was lazy, dirty, half fed and half clothed; and we find much that was manly, heroic, and admirable in the character of men we are too often told were always treacherous, savage, and, above all, hostile. The book is full of adventure, which, if not exciting, is always interesting; and it abounds in anecdote and funny stories. The style is particularly to be commended as both dignified and colloquial—a somewhat unusual combination—and the author has an especial facility at turning a phrase. The description of Indian ponies as "wriggling" through the long grass is an illustration of his aptness at this, which will recur to every reader. Much information in regard to the habits and customs of the Indian of the plains is conveyed incidentally as well as in more direct statements. We have not space to particularize, but we would call the reader's attention to the accounts of the councils and the feasts.

The field of negro folk-lore and myth, which has already been exploited to the great enjoyment of the reading public by Mr. Joel Chandler Harris, has now been further worked by Dr. Charles C. Jones, Jr. His little volume, *Negro Myths from the Georgia Coast* (Boston: Houghton, Mifflin & Co.), contains several of the most famous and familiar stories, such as that of the Rabbit and the Tar Baby, but also includes very many which will be new to Northern readers at least. The dialect is that of the swamp region near the coast of Georgia and the Carolinas. It is harder and less musical—if one may judge from phonetic knowledge only of it—than that of Middle Georgia, which "Uncle Remus" has made so pleasantly familiar to us. Besides the myths themselves, Dr. Jones treats us to several chapters of agreeable talk about old plantation manners and superstitions. A glossary is added, which most readers will find at times almost indispensable to the understanding of the vernacular.—— Another readable volume of experiments in negro dialect is *Befo' De War*, by A. C. Gordon and Thomas Nelson Page (New York: Charles Scribner's Sons.) These quaint and amusing poems are among the best that have appeared in magazine literature in this line, and are nearly, though we hardly think quite, equal to those of Mr. Irvin Russell, of which we lately spoke. Those from Mr. Page's pen are perhaps marked by the finer literary feeling and more finished form, while those by Mr. Gordon have the heartiest fun.

The first volume of the proposed series to be called "The Story of the States" comes to us from the D. Lothrop Company, Boston. It is written by Mr. Elbridge S. Brooks, and tells *The Story of New York*. Mr. Brooks has already amply proved his skill as a writer of historical books for boys and girls. His style is lucid, and he has in an eminent degree the faculty of selecting and presenting facts in a fashion to interest the imagination as well as to instruct the mind. In the present volume the human element, the effect of character upon surroundings and of surroundings upon character, the picturesque features of colonial life, the important landmarks in State growth, have all been so combined and worked into a consistent and often amusing narrative that one forgets at times whether he is reading dry history or pleasant romance. If the succeeding volumes of the series equal this in reading qualities, the series will, we doubt not, be extremely popular with young readers. The volume is handsomely printed in large, clear type, and copiously illustrated with drawings by Mr. L. J. Bridgman. A word of approval should be added for the careful chronological epitome furnished as an appendix.

The main object of the third volume of *Apologetics, or the Scientific Vindication of Christianity*, by J. H. A. Ebrard (New York: Scribner & Welford), is to show, by a detailed examination of the history of civilization and religion among the various races of mankind, that there has not been any forward and upward movement from atheism to polytheism, and from that again to a gradually advancing knowledge of the one God; but, on the contrary, "many of the peoples of the heathen world have a most decided tendency to sink from an earlier and relatively pure knowledge of God." The book is a very effective, because a very scholarly and detailed, attack upon the doctrine of evolution as applied to religion; and its conclusion, as a basis for an exposition of the doctrine of redemption, which is very briefly compacted into eighty pages, is that "the history of man left to himself is not development, but retrogression and decline." The book is strong in its enforcement of that philosophy of sin which regards it as historically a willful departure from God, and consequent moral degeneracy; but it is not equally strong in its presentation of the correlative doctrine of redemption.

Clear as Crystal. By the Rev. R. T. Cross. (Chicago: Fleming H. Revell.) Fifty sermons for children fill the pages of this book, and make it unique, as one text, and that a natural crystal, was constantly before them, while special characteristics furnished illustration of as many different passages of Scripture. No series of sermons for children has more force and coherence than this. The author used his collection of minerals to great profit and with great success. The information given is valuable, while the lessons are effectively taught and full of interest. The book is very suggestive to ministers essaying to preach to children, and the brief sermons will be read by them with pleasure. The author is pastor of a Congregational church in Denver, Colorado, and the appropriateness of the topic to the region hints at what other preachers may do with the natural glories of other places. There are sermons in flowers and fruits as well as in stones.

Boston Monday Lectures. By Joseph Cook. (Boston: Houghton, Mifflin & Co.) Little more seems to be necessary for us to say respecting this volume than is involved in the mere announcement of it. The Boston Lectureship is a kind of weekly journal, each number furnished, however, by one author. There are incidentally, it is true, some contributions by others, as in the symposium on current religious perils, but these contributions furnish no additional breadth of view, coming for the most part from men of one class of thought in the community. This volume is larger than preceding ones in the same series, but we doubt whether it contains more or even as much. On the whole, we cannot say that we think the bound volume of Mr. Cook's weekly religious journal is a very important addition to the permanent literature of the year.

SOME ART MAGAZINES.

The Portfolio contains its two series of articles, the one on "The Earlier English Water-Color Painters," the other on Correggio. The most striking art production of the last quarter is "A Seller of Sherbet," tall, gaunt, and ragged, naked to the waist, strapped to which is a sort of covered cruet-stand, minus the handle and legs, in which are placed the glass drinking-cups to be used when some customer honors him with his patronage, while a great earthen jar is held to his breast by a strap passed around the neck. The figure is truly a speaking likeness, for as you look at him you can almost hear his cry.——A very striking picture is that of the "Master Brewer of the Monastery," the etching which constitutes the frontispiece of the May *Magazine of Art*, and yet we must confess that the monk has been so habitually represented in art as fat, lazy, and given to his pipe and his drink that we grow rather weary of this conventional representation. It may be true, but it certainly is not the whole truth respecting monks and monastic life, nor the truth which now most needs to be told. James Walter Crane's article on the "Language of Line" is wonderfully suggestive as indicating how much can be told in a very few strokes, and the principles which govern the artist in such telling. The contrasted illustrations of repose and action both in landscape and in figure are very remarkable.

LITERARY NOTES.

—A new slang dictionary is announced in England.

—Mr. Clark Russell has written a new romance, using, it is said, the tradition of the "Flying Dutchman." The story will be entitled "The Death Ship."

—The editors of the English "Dictionary of National Biography" are lightening their labors on that immense piece of work by occasional dinners.

—G P. Putnam's Sons have added to their very attractive series of classics, now being issued under the general title of "Knickerbocker Nuggets," "The Lays of Ancient Rome."

—Carlyle's "The French Revolution" and "Frederick the Great" will hereafter be sold without restriction in Russia. Heretofore the sale of these works was controlled entirely by the censorship.

—It is an interesting and encouraging fact that Sir John Lubbock's little book on "The Pleasures of Life" has already passed through eight editions. Evidently English and American readers still value good books.

—The hundredth anniversary of the birth of Rückert will be celebrated by the publication of his reminiscences, edited by the poet's daughter. A posthumous translation of the Koran by Rückert will be published at the same time.

—D. C. Heath & Co., Boston, have recently published a book which will greatly interest the readers of Wordsworth. It contains "The Prelude," with a series of notes by Mr. A. J. George, of the English Literature Department in the Boston University.

—From Thomas Whittaker, of this city, we receive a neatly framed map of Palestine, according to its ancient divisions, and raised so as to show the relative height from the sea of hills and mounts. It will prove useful to many Bible students and Sunday-schools. ($1.)

—A new book by Professor Henry Drummond, entitled "Tropical Africa," is announced by the English publishers, Messrs. Hodder & Stoughton. The volume will give an account of recent travels in Central Africa, with ample notes on natural history, and with observations and comments on the slave trade and African affairs in general.

—The well-known London publishers, Macmillan & Co., now as well known in this country as in England, are bringing out in rapid succession and in cheap form an excellent selection from the best novels on their list. The books are cheap only in price; in printing and in general typographical appearance and workmanship they are admirable. The volumes are sold at fifty cents apiece. One of latest issue is Mr. Crawford's beautiful story, "Marzio's Crucifix."

—Mr. James E. Murdoch, the well-known Shakespearean scholar, reader, and lecturer, has accepted a position as President of the National School of Elocution and Oratory, founded in Philadelphia by the late J. W. Shoemaker. The Rev. J. H Vincent is to deliver the annual address at the Commencement exercises of the institution this summer. The summer session will be held at Grimsby Park, and will include a special series of lectures by Professor Murdoch on the Bible and Shakespeare

—Houghton, Mifflin & Co., Boston, have recently brought out a volume of translations by Frederick H. Hedge and Annis Lee Wister. The qualifications of Professor Hedge and Mrs. Wister for such a work as this do not need to be enumerated. The poems selected cover a wide range of subjects, and are drawn from the best sources; especially good are Professor Hedge's translations of Goethe's lyrical work. A number of original poems from the hand of this translator adds materially to the interest of the volume.

TEMPERANCE NEWS.

THE LICENSING QUESTION IN ENGLAND.

The Conservative Administration, in introducing its new Local Government bill, admitted that it had been advised on all hands not to attempt to deal with so difficult a question as that of licensing, but they had found it utterly impossible to avoid it. And the London "Times," in commenting upon the bill, said that more persons would be interested in this question than in any other with which it dealt. The Administration and the "Times" were both right. The licensing feature of the bill is attracting too much attention altogether for the good of those who wish to have the measure carried. The objections which are urged against it are of vital importance.

In the first place, the Government rejected the proposal of the local option party that separate Boards should be established for the sake of dealing with this licensing question. All matters relating to licenses must go before the County Council. This will prevent special elections upon the one question, and prevent single municipalities from taking the action they desire. The Government's plan is very favorable to the vested interests of the publicans.

The next objection is even more important. The new bill provides that if the County Council refuse to renew a license, compensation must be paid to its holder unless he has been a law-breaker. The member of the Government who introduced the measure indulged in the usual commonplaces about confiscating the property of those who had embarked their capital under the sanction of existing laws. He admitted that even at present no saloon-keeper was granted a license to sell liquor for more than one year in advance. Yet he held that the community would have no right to withhold the license in the future even though it believed that the business was injuring it instead of helping it. Of course he did not state this in so many words, or he would have stated the fallacy of his own position. However, there is hope that English public sentiment on this question will soon stand where American public sentiment already stands. Since the Local Government bill was introduced, the Court of Queen's Bench has rendered a decision similar to that of our own Supreme Court in justification of prohibition without compensation. The judges decided that magistrates have power to refuse to renew a long standing license even in the case of a respectably conducted business. This decision in England is more remarkable even than the decision of our Court, since it has not been very long since such temperance men as John Bright denounced local option without compensation as confiscation. If this new measure, which requires compensation to be paid by the rate-payers of the district, should be carried, the cause of local option will be indefinitely retarded. Sir Wilfrid Lawson rightly asserts that the measure fines a district for the offense of trying to make itself pure.

THE WEEK.

Governor Hill's veto of the High License bill is an exceptionally weak document. Almost every point that he raises is utterly trivial. He begins by speaking of the confusion which already exists in our liquor legislation. But this is no argument against a bill which, whatever may have been its faults, was comprehensive in its scope and clear in its meaning. He next urges that so long as the general policy of the State is opposed to prohibition and in favor of licenses it is unreasonable to permit certain districts to fix fees which are practically prohibitory. For a Democrat this argument is peculiarly absurd. From the beginning that party has insisted upon the right of local self-government, and from this point of view the chief objection to the High License bill was that it did not permit local self-government enough. Communities which wished to abolish the dram-shops were unable to do so, but must content themselves with imposing a high fee, which many believe would intrench the traffic. The third point raised by the Governor is even more captious. He points out that the minimum license for distilled liquor is $300, while the maximum license for ale and beer is $400. The Governor urges that it is not in accordance with public sentiment or common sense to tax the less intoxicating drinks as much as the more intoxicating. But the bill in no way requires this, and leaves the matter to the good sense of each community. The Governor's last point has a certain force, but he lays little stress upon it. It is that high license creates a monopoly of the liquor business by concentrating it in the hands of a few dealers and thereby crushing out those of ordinary means. The Governor concludes his message by speaking with mild favor of the growing sentiment in favor of higher license fees and asserting that he would give to a reasonable measure his approval. It may be that this veto will strengthen Governor Hill with the liquor element among the politicians of his party, but it will not help the party, and it will hurt the Governor in the eyes of thinking people, even of those who are opposed to the principle of High License.

The twenty-third annual meeting of the National Temperance Society took place in the Broadway Tabernacle in this city on Tuesday evening of last week. The reports read indicated a year of prosperity. Addresses were made by Dr. Theodore Cuyler, President of the Society, Mrs. J. Ellen Foster, of Iowa, and Bishop Taylor, of the Methodist Church. Mrs. Foster, as usual, attacked the Government tax on whisky. The fact that this tax quadruples the wholesale price of the whisky is to her mind of no importance. She says that it does not restrain whisky drinking, and that the whisky men believe that it gives them a status, and they are therefore glad to be taxed. The most interesting speech of the evening was that of Bishop Taylor, who told of the ravages made by the liquor traffic in the Congo region of Africa. After speaking of the extent to which liquor was used as the currency of the country, he told of the curious form of prohibition which some of the natives have adopted. It is the prohibition, not of liquor, but of guns in the market-places. It is well understood that if the negroes come to the market they will certainly get drunk, and if they have guns these will certainly go off. He told of one chief who had been warned three times not to bring his gun to the market-place, and each time disobeyed. Finally he was put to death. Still another chief, more influential than the first, sinned in a like manner, but was allowed to procure a substitute. He bought a slave to take his place, and the slave was executed. The Bishop did not point the moral of this story by indicating that under some of our own laws the bartenders are often imprisoned while the owners of the property who hire them are allowed to escape punishment.

The County Option bill in New York State has been defeated again, and it is killed for the session. The Republicans only succeeded in getting sixty-one of their members to support it. The member who objected to voting for high license because the State Convention had refused to pledge itself to high license also refused to vote for the Local Option bill, though this measure was distinctly promised by the Convention.

The Missouri Supreme Court has rendered a decision that the Downing act prohibiting the sale of intoxicating drinks on Sunday applies to the city of St. Louis in spite of the special act under which the liquor dealers of that city had claimed exemption. The Police Board of the city will swear in two hundred extra men to enforce the law.

ALCOHOL.

Among the curious side issues of the current temperance discussion is the question whether alcohol is a natural product. This is, I believe, vigorously denied in some quarters. Alcohol, like bread, is manufactured artificially from a natural product. In each case fermentation, a natural process, is made use of. But while bread is known only as a product of manufacture, alcohol appears to be very widely distributed in nature, though in extremely minute quantities. Nor is this at all surprising. If grapes or apples, or their juice, be exposed to the air, fermentation sets in, and the sugar and other carbohydrates are changed to alcohol. The ferments which cause the change are afloat in the air all about, and might not unnaturally attack similar compounds in other vegetable substances. Professor Müntz, of the National Aegronomic Institute in Paris, has, by refined chemical tests, discovered evidences of alcohol in cultivated soils, in rain water, in sea and river water, and in the atmosphere. He finds that vegetable molds may contain considerable quantities, and it appears probable that the alcohol "originates in the soil, from the fermentation of the organic matters in it, and is thence diffused as vapor in the atmosphere."

Another side issue of our temperance discussion is the so-called "Bible wine" theory, which maintains that the wine used in Palestine in the time of Christ was not alcoholic. I have been unable to find evidence that the composition of the juice of the grape, the laws of fermentation, or the practice in the making and using of wine, were different in that country at that time from those in other countries, or in that country at other times; and believe it safe to say that the theory that Bible wine was different from other wine, that it had not the alcohol which other wines contain, is without any basis to support it, in the opinion of the student of science.

Of the inexpressibly baneful effects of alcohol, that have made its excessive use one of the worst of the evils of our modern civilization, this is not the place to speak. But there is one matter in this connection about which, I trust, a word may not be out of place. It is that, great as is the physical evil of alcohol, the moral evil is incomparably greater; that true temperance reform is moral reform; and that, like every other moral reform, it will be best furthered by the closest alliance with the truth.

The moral argument against alcohol seems to me invincible. Is it not certainly strong enough when the facts are adhered to, without the exaggerations into which earnest reformers, in the intensity of their convictions, are sometimes led?—[From Professor Atwater's article in the May Century.

MUSIC AND ART.

Meissonier's new picture is thus described by a London paper: "Departing from his customary microscopic method, the French master gives us a gigantic water-color—100 inches by 56. Yet none of the old qualities of marvelous detail are lost, the well known perfect power over minutiæ is present, and, with its nervous *verve*, 'go,' and strong dramatic instinct, this picture called '1807' catches a grip of us and speaks out its historic record like a trumpet call.

"The scene is the morning of the taking of Friedland, June 14 1807. The central group shows us the Emperor Napoleon in the old green coat, with his *cravache* hanging from his wrist, among his Generals; in wild triumphal charge, with open mouths and uplifted sabres, the regiment of the Twelfth Cuirassiers sweep before the then omnipotent Cæsar. There is vigor, power, dash, and energy in every trooper and every charger, the scent of battle is in the air, and victory is the watchword.

"For three years Meissonier has been at work on this splendid water-color, during which time he has practically done nothing else, and, as an instance of the 'thoroughness' of the veteran's method, we may mention that to get the effect of beaten-down corn he purchased a corn field near Poissy, the French Government gave him the privilege of seeing a squadron of calvary charging through his broken and bruised crop, and the result of the painter's observation is now before us in vivid realism. The picture will be shown in Paris at the Exhibition next year, but the English public are favored with the first sight of it. It is to be engraved by M. Jules Jacquet, and we have no hesitation in saying that it is a work which at once takes its place in the foremost ranks of the great battle pictures of this century."

A circular has been issued by Mr. Henry M. Stevens, calling attention to the "Crescent Art Exhibition," to be opened at No. 138 Fifth Avenue. Mr. Stevens's purpose is explained to be "the establishment of a permanent place of sale for the works of American artists," and it is argued that "the enterprise is one which must appeal to every one interested in American art, owing to the almost exclusive patronage which foreign pictures have so steadily had for a round number of years past." Mr. Stevens believes that the idea of the "immeasurable superiority" of foreign art can only be controverted by a permanent exhibition of American work. "Spring and fall exhibitions are interesting, but the interval allowed to elapse before important works are seen again, except in the studios where so few American buyers are found nowadays, is so long that an immediate, and it is to be hoped an effective, measure to overcome this difficulty is taken in the case of the exhibition in question. A frivolous and most ignorant impression is abroad, evidently, that home art can gain no prestige and confer no distinction." Appended to this circular is a long list of artists, who are described as "interested in this movement, and the majority of whom are exhibitors." The list includes Mr. Huntington and other Academicians, many members of the Society of American Artists and of the Water Color Society, and others.

Mrs. Clara Erskine Clement Waters, in a communication to the press concerning Professor E. S. Morse's splendid collection of Japanese pottery, states that it is to be sold, and expresses the hope that it may be secured for the Boston Museum of Fine Arts. This collection is a marvel of complete and systematic classification along a number of separate lines. That is, it covers the ground historically, from the earliest prehistoric pottery down to the work of living men, by provinces, by makers, by forms, and, of course, by types of work. Mrs. Waters says that Professor Morse is willing to sell the collection to Boston $20,000 cheaper than to any other city, and is willing to defer the payment of a part of the sum for some time. She believes that it can be bought for $80,000, and one lady has guaranteed $10,000. Her own subscription, she says, must be small in comparison, for she can give but $500, but that she will give most gladly, and she appeals to all those who are interested in the Art Museum to see to it that this collection is secured for it.

The Philadelphia, New York, and Boston societies of amateur photographers have arranged to give joint exhibitions, triennially, in each city. This year the exhibition will be in Boston, in the gallery of the Art Club.

FACT AND RUMOR.

It is said that Washington's only joke was during a debate in the Continental Congress on the establishment of the Federal Army. A member proposed that it should never exceed 3 000 men, whereupon Washington moved an amendment that no enemy should invade the country with a force exceeding 2 000 men.

When a man says his "wife is worth her weight in gold," if she weighs 120 pounds she is worth just an even $30,000.

Humboldt informs us that a follower of Cortez first sowed wheat in America. He had but three kernels to begin with, which he had found in their supply of rice, but he planted it in the right place. The crop or "dividends" in 1880 were 459,483 137 bushels.

The pastor of a North Carolina church, having graduated from the army to the ministry, recently startled his congregation by announcing the collection, with his usual command, "Attention, company! Present alms!'

The Dutch, it appears are still taking Holland. Probably 1 000 000 acres of land have been reclaimed from the sea during the last two centuries, and the good work is going on at the rate of eight acres a day.

A true Arabian Night's tale comes from Athens. The Grecian revenues have increased lately, but the national balance sheet seems to have remained stationary, and the country was disappointed. The Chief Central Cashier showed a balance sheet of twenty-five francs to the credit of the kingdom. Thereupon the Treasury was searched and nine million francs were found stowed away, which the Cashier says he had been hoarding until they should reach twelve millions, in order to give the country a pleasant surprise.—[Sun.

An east side clergyman admires the enterprise of a neighboring denomination. The first day he removed to a new residence he received a card inviting him and his family to unite with the Sunday-school in question.—[Bridgeport Standard.

A London dealer in birds prepared for the adornment of ladies' bonnets makes the statement that last year he sold 2 000 000 of them, ranging in variety from the robin and the wood pigeon to the splendid tropical bird.

The shade of Sir Boyle Roche must be engaged on the "Sun," which says this morning: "The marketmen nearly all say that they are barely able to pay the present rent. The increase, although not great, is a last straw, and will, it is said, drive to the wall many who have succeeded by hard work in keeping their heads above water."—[Evening Post.

In the last five years $60 000,000 worth of diamonds have been taken to England from the African diamond fields. Since 1871 $100,000,000 worth, or three and a half tons, have been taken from the Kimberley mine alone.

FREAKS OF MEMORY.

The wise man of old, who prayed for the power of forgetting, probably wished to be able to exercise this act partially, and at his will. The waters of Lethe are too often sadly capricious in their current, and while they submerge much we would willingly remember, leave untouched much we would readily forget. Memory is an intractable servant to most of us, and volumes might be written on its vagaries. What is called "a good memory" is probably a natural gift, though the power of recollecting can, doubtless, be artificially strengthened. Writers from the days of Fuller have laid down rules for what may be called manufacturing memory, and the subject is a favorite one with lecturers. There is a wicked story (doubtless an invention) that after a professor of the art of recollecting had been lecturing in a hotel drawing room, the waiter came into the apartment after his departure, and, looking about, inquired, "Has any one seen the memory gentleman's umbrella? He's forgot it somewheres." Even the best memories are curiously uncertain in their action. Sir Walter Scott described a very common experience when he remarked "on the singular tenacity with which his memory had retained a store of trash" and let slip matters he was anxious to remember. Some doggerel rhyme, heard casually in the street, will stick by us for twenty years, while we forget poetry we laboriously learned by heart and desired to remember. Trivial incidents will remain indelibly fixed in the mind, while important events become shadowy recollections. "Why this thusness?' as Artemus Ward inquires. It is not always the happiest, nor the saddest, nor the most eventful occurrences of our lives which are the best remembered. Why does the face of the coachman who drove us to our first school stand out distinct still, though time has blurred the recollection of many of our schoolmates? Why did Cowper recall the pattern of his mother's dress more vividly than her features? Why do we remember the knocker at Angelina's door so distinctly, and are now a little uncertain as to the exact color of her eyes? Why, above all, can we repeat pages of some silly book, glanced at years ago, and cannot recall the scientific theory or the philosophical argument we fondly hoped we had sealed to our memory a few days past? Absolute loss of memory is, of course, a very common form of brain disease; but without proceeding to this extremity, partial failure of the power of recollection sometimes occurs. Overwork not unfrequently produces this. There is a story of an eloquent extempore preacher, who once, on entering the pulpit, felt his powers of memory suddenly forsake him; as he described it, "My mind became suddenly blank." Happily, the congregation were singing a lengthy hymn. For a few minutes the preacher endured acute mental suffering, then as suddenly as his memory had vanished it returned, and the forgotten matter came back to his recollection. Actors have been known to suffer from the same abrupt lapses of memory, the period of forgetfulness being sometimes so brief that only the victim himself was conscious of it. Emerson, the American writer, suffered toward the end of his life from most distressing failure of memory. At the time he was able to perform difficult literary tasks he entirely forgot the names of his friends and the titles of common objects. He was aware of his own infirmity. On one occasion, meeting an acquaintance in the street, he mentioned that he was going to dine with a mutual friend, adding, "I have known and loved her for years, and remember her house, but I can't tell you her name; she's the mother of the tall young man." On another occasion he said: "I want something. I cannot tell you its name, but I can tell you its history. People borrow it and don't return it." Need it be added that the author was looking for his umbrella? Even a failing memory could not forget that noticeable fact in an umbrella's career—the readiness with which it is lost. The failure of a power to recall the proper names for common objects is a well-known disease, and has, in fact, its regular medical name.—[London Standard.

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CORRESPONDENCE.

THE LOGIC OF WOMAN SUFFRAGISTS.

To the Editors of The Christian Union:

You charge the advocates of woman suffrage with "lack of logic" in their discussion of the subject, in that, as you allege, they do not "address themselves" to "the sentiment which exists among the women of America" against assuming "the responsibilities and burdens of suffrage," your assumption being that "if the majority of the women of this country desired the ballot, the men neither could nor would deny it to them."

As one who has been an advocate of this cause for more than forty years, and who has watched the discussion with earnest attention, I take the liberty of asking you to consider whether the "lack of logic" is not on your own side. Admitting, for the sake of the argument, that the main obstacle to woman suffrage is what you assume it to be, and that there is but a small chance for the attainment of the object until that obstacle has been removed, I still claim that the logic of the friends of the cause, so far from being at fault, is all the while going straight to the mark, and with telling effect, insomuch that it is only a question of time when it will certainly produce the desired result. There are tens of thousands of women who desire the ballot now, whereas in 1848 there were not one hundred, if so many, and the number is rapidly increasing with every year of agitation.

If it is true that men would willingly grant suffrage to women if they desired it, it is not less so that women would soon cease their opposition if the majority of men were favorable to the measure. Their opposition, for the most part, is the result of that subordination to man which for centuries has formed a part of their education, but which they have now begun to outgrow. Nine times out of ten the woman who says she does not want suffrage is, consciously or unconsciously, seeking to win male applause. In proportion as we convert the men to suffrage such women will escape the temptation to cast dishonor upon their womanhood by shirking the duties of citizenship. If it were true, therefore, that woman suffragists addressed their arguments mainly to men, they would still be doing a work logically tending to win the favor of women also. But, instead of confining their appeals to one sex, they address themselves to both. Certainly there is no lack either of earnestness or logic in what they say to women. Any one who is acquainted with the literature of woman suffrage knows that it abounds in arguments designed and adapted to convince them that they ought to desire and seek the ballot, not only for their own sake, but as a means of promoting the best interests of their country. It teaches that suffrage is a right and a duty for them not less than for men, and that it is cowardly for them to shirk their responsibilities. How else than by just such teaching as this is it possible to overcome their opposition?

But what shall be said of the "logic" of those who assume that the ballot ought not to be extended to women until it is known that a majority of them want it? No rule of this sort has ever been applied when it was proposed to enfranchise large bodies of men. In all such cases the franchise has been extended upon broad grounds of justice and public utility as well as individual right. Especially is this true of the extension of suffrage to emancipated slaves at the close of the Rebellion. It was seen and felt that without this their emancipation would be little better than a farce, and nobody thought of waiting for them to ask for the boon. Why, then, should the great body of intelligent women, who, after a careful examination of the whole subject, demand suffrage as their legitimate and sacred right under a republican government, be compelled to wait for the conversion of those who are still under the dominion of ancient prejudices? If a woman has a conscience against voting, she can refrain as men do. If her objection is not one of conscience, then, in view of the overwhelming public considerations that enter into the question, it is hardly worthy of consideration.

I wish The Christian Union, in the spirit of its noble motto from that eminent woman suffragist, Emerson—"Our part is to conspire with the new works of new days"—would lend its great influence to help and not hinder this beneficent reform. OLIVER JOHNSON.

164 W. 45TH ST., NEW YORK.

MORE WOMAN'S LOGIC.

To the Editors of The Christian Union:

In your answer to a "Voice from a Back Seat" you take the position that suffrage is a great responsibility—a duty—a duty from which women are exempt or excused.

Can a duty ever be properly disposed of by delegation to unknown persons or by shirking? There is an old adage, "If you want a thing well done, do it yourself." If suffrage is a duty, should not intelligent and conscientious women attend to it for themselves rather than leave it to many less capable persons?

Though men often feel participation in politics a burden, has any man ever been disfranchised from choice? It is quite true that there are many women who do not yet desire to vote, not having been educated to consider it their right and duty to do so; but the time is within the recollection of many when the pro-slavery advocates claimed that many of the negroes were unwilling to be freed. Many women hug their chains from about the some motives.

But, as it is quite true that there are men who neglect to vote, it follows of course that women could also who failed to appreciate the sacredness of the duty. The fact, however, that many men neglect to vote in no way affects the franchise of men; neither should the opinions of a portion of womankind affect the rights and privileges of woman. If suffrage is an inalienable right, it should be accorded to women without regard to individual wishes or opinions.

You refer to military and firemen's duty, as suggesting other objections. Are these tests applied to men? Were not many men represented by substitutes in the last war? How is it with the lame or the blind men—are they disfranchised? The male inmates of the poorhouse are brought to the polls here; but sensible women, owners of property, widows without sons or brothers, are taxed, and taxes are imposed in municipal elections contrary to their interests, against their wishes, without their being permitted any voice in the matter. How would a man feel who was voting in his place of residence for a candidate who would represent his ideas in regard to the management of municipal affairs? Would he consider voting under such circumstances a duty or a privilege? Surely a privilege.

It is true that a married woman is often sufficiently represented in this respect, but then why not give municipal suffrage to widows and spinsters? That has been done in conservative England.

As for jury duty, can you tell us why a woman should not be tried by a jury of her peers? As Miss Anthony had told us, "no woman has ever been granted a trial by a jury of her peers; women are tried by their superiors."

Will you permit the conclusion of this illogical plea by a story?

After municipal suffrage was granted women in Kansas, a lady—and doubtless there are many such—who was wealthy, childless, having a very good husband, declined to register. "She had all the rights she wanted. Mr. ——, the husband, could represent her." A year after, the narrator of this story was again in that town. Mrs. —— was ready to register, declared her determination to do so. What had wrought this great change? Why, this woman had beautiful grounds around her home, that she took great pride in, and in that place the cows were permitted to run at large, and would get into her fine dooryard and commit great damage. So she wished to register, so as to vote for a man for council who would be in favor of an ordinance against the cows. But of course her husband could represent her? No! he only cast one ballot, while if she voted it counted two against the cows.

After hearing about the relief that Kansas mothers experienced when they were able to drive out the saloons and could permit their boys to be out freely, knowing they were safe, one declared herself to be like the woman in Kansas, though the wish to vote was not from a desire to preserve a dooryard, but to protect the boys, not from cows, but from the dram-shop. And for this, where is the mother, when she understands the possibility that is open to her, who will not merely desire to vote, but, more than that, will beg to do so? And if it is possible by this means to protect our boys, is it not a duty to vote? A MOTHER.

MARRIED VS SINGLE LIFE.

The most ardent opponent of the movement for the enfranchisement of woman must admit that when a woman breaks herself loose from all the duties and ties of domestic life, and concentrates her thoughts upon some one art or profession, she is fully the equal of man. With the many very brilliant examples of women who excel in literature, art, or business, it is folly to deny them physical or mental capabilities. But is it for the best good of our country that our best women should ignore the sacred duties of wife and mother and devote their lives to public affairs? The Israelites, and all other races who have advanced civilization, have recognized the importance and sacredness of motherhood. Society, recognizing this fact, strongly binds the man (her natural protector) to the woman, and the punishment for neglect is swift and inevitable. But while, on the one hand, the punishment of the violation of our marriage laws is severe, on the other hand the rewards for its fulfillment are rapidly being done away with.

No one will, I think, question the fact that single life, for either sex, with its superior advantages, its greater independence and freedom from care and responsibility, must eventually annihilate married and domestic life unless some counteracting force is employed.

It is manifestly unfair that the sacrifices incident to married life and maternity should be borne unassisted by the married, while the single owe their existence and everything they have in life to similar sacrifices. The unmarried classes as a rule are so because of intense egotism and selfishness, and the bulk of their substance is wasted in riotous living, the gratification of their petty and usually wholly selfish enjoyments. They bear few, if any, of the heavier burdens of society, while demanding even greater privileges than those who are fulfilling the highest duties of manhood and womanhood.

The simple statement that the physically sound man or woman who willfully chooses a single life because of its greater ease and opportunities commits a grievous, an irreparable, sin, is unheeded. Something more effective must be done. The rising generation must have better care. Single men and women must pay the debt they owe to the world by assisting in this care. No relief need be looked for from the "anxious and aimless;" they do not, as a rule, support even themselves. It is from the specially employed—the men and women who have elected to remain single, and devote their lives to helping those about them—that help must come. Placing restrictions upon this class will decrease the competition and increase the compensation, and at the same time afford a stimulus for greater activity.

The bill recently introduced in the Legislature of this State providing for a poll-tax upon bachelors was looked upon as a joke, and yet it is manifestly unfair that a large proportion of our population should escape the sacrifices required to perpetuate the race.

If the present tendency to discourage matrimony and home life, and encourage single "blessedness," continues, something will have to be done, or the parents of the lower classes will be unable to properly care for their offspring, and they will be compelled to make them a public charge. It is evident that, unless there is a radical change in sentiment, we shall soon become a nation of practical, if not theoretical, communists—a community where every one seeks his or her own pleasure and profit without regard to his neighbor, and with no sense of obligation toward past or future generations. J. H. G.

REFORMING THE THEATER.

To the Editors of The Christian Union:

SIR,—Your correspondent of the Two Stars misses the point of my objection to theater-going. Perhaps I did not state it well, or was not fortunate in my choice of illustrations. It is simply this: I cannot think it right for me to patronize at any time an establishment which is used during a large part of the year for purposes which I consider immoral. I cannot sit comfortably—nor *ought* I to sit comfortably—in a theater, even though Booth and Barrett walk the stage, if I know that preparations are now making to produce in that same theater plays which will corrupt every beholder, and which, through indecent advertisements, will corrupt the children and youth of the city at large.

The talk about attending good plays and so reforming the theater puts me in mind of the old story of the wicked son who made his aged father get down on all fours that he might "sick" the dog on him, and so educate the animal to fight. The old man complained that it was very hard on him, but the son replied, "Never mind, father; it'll be the making of the pup."

Some things cost too much in the "making." S.

A PERSONAL EXPLANATION.

NORTH WEYMOUTH, May 11, '88.

In the foot-note to my sermon in this week's Christian Union, and in the editorial note on page 578, there is a slight mixing of identities.

The Rev. Frederic Palmer, formerly of Philadelphia, now of Andover, is an Episcopal clergyman, and is thoroughly worthy of all the good things you say of him. I wish he was the author of my sermon, for you would have in him a much more influential ally than you find in me.

I never was privileged to "prove my consecration and the practicality of my judgment," etc., by a "work for Christ in the city of Philadelphia." I can claim no greatness. It has only been my humble lot to teach Latin and Greek in Oahu College, Sandwich Islands, and guide a few souls into the kingdom in a pastorate or two in New England. All my greatness is yet to be achieved.

I suppose it is only one of the "signs of the times" that the same man can be represented as pastor of a Congregational church in North Weymouth and of an Episcopal church in Andover. I rejoice that the middle walls of partition have been so razed.

I have written my cousin at Andover that if any of the good souls in his congregation complain of the sermon's defense of the theater, *I* wrote it; while if any of my people are scandalized, then *he* is its author. Don't you sometimes wish you had a double?

The Rev. Frederic Palmer, formerly of Philadelphia, now of Andover, is brother of Professor George Palmer, of Harvard University, and is a rector of an Episcopal church.

I have the honor of signing myself

F. H. PALMER,
Pastor First Congregational Church,
North Weymouth, Mass.

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Summer Residence.—A large furnished house to rent for the summer at Summit, N. J. Five minutes from station. Fifty minutes from New York. Box 222.

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Place Wanted.—A young man who is attending school desires a place to work on a farm with a respectable family during vacation, somewhere in the vicinity of New York City. Address F. L., Christian Union Office.

Housekeeper or Companion.—A widow desires a situation as companion to a lady or as housekeeper for a widower. References given and required. Address A. B., Box 316, Geneva, N. Y.

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Organized 1843, incorporated 1843, supported by voluntary contributions.
This Association expends annually about $35,000 in judicious relief after careful inquiry and visitation by its own visitors at the houses of the poor. During the year ending September 30, 1887, over 9,500 such visits were made, and more than 46,000 persons aided with groceries, coal, shoes, clothing, blankets, medicines, etc.; 7,060 meals and lodgings furnished to single persons; 585 tenement-houses were inspected and reported. All cases referred to the Association will be immediately visited and reported upon and suitable relief given. Blank forms furnished on application, as well as full information. Contributions earnestly solicited.
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A GIFT TO MINISTERS.
Madeley's Science of Correspondences Elucidated (742 pp., 8vo), sent *free* to ministers and theological students who will remit 20 cents (price of postage) to "Connecticut New Church Association, No. 8 Elm St., New Haven, Conn." This work contains the key to the inner and heavenly meaning of the Bible. Rev. E. Paxton Hood (of the Evangelical school) says: "It is truly wonderful how plain the Mind [that is, the spiric and true sense] of the Book becomes, by the aid of this principle of interpretation [Correspondence]."

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

SACRED COWS IN INDIA.

Smaller causes than the excitement created in the northwest provinces of India by what is locally known as "the cow-killing question" have ere now led to serious trouble, and it is not surprising that the orthodox Hindu community has taken up the matter gravely. It appears that a few years ago the Northwest High Court ruled that Brahmini bulls could not be the subject of theft, inasmuch as Hindus, in releasing such animals for ceremonial purposes, divested themselves of all rights of ownership in them. When it is remembered in what reverence these animals are held by the Hindu community, it is easy to understand the feeling which a decision that certainly smacks somewhat of legal pedantry has aroused Unhappily, this and some other cases are said to have emboldened "low-class Mohammedans" to do intentional violence to the feelings of Hindus by killing cows and oxen before them. Certain Mohammedans were actually convicted by a magistrate under a section of a penal code for destroying an object held sacred by killing a cow within view of Hindus passing by; but the conviction has been set aside by the Northwest High Court on the ground that an ordinary cow does not come within the category of an object of worship. Thus, it would seem that, in the view of the court, the sacred animal is not sacred until it is devoted to ceremonial purposes, and when it is so devoted it may be stolen with impunity. Such is the position of affairs that gave rise to a recent large meeting in Allahabad, at which numerous distinguished Hindus and Anglo Indians delivered their views on the subject. Unfortunately, the speakers were not careful to keep the purely religious question distinct from other considerations having no bearing upon it. It may be, as was urged, that there are economical reasons against the slaughter of cows and oxen in a country where these animals are so largely employed in agriculture; but, after all, the owners of such stock must be presumed to know best what to do with their property. The Government, it is justly observed, cannot issue a general prohibition of cow-slaughtering; but Indian legislation ought to be equal to the task of protecting a large class of people from insult of a kind so likely to lead to serious disorders.—[London News

SURVIVAL OF THE FITTEST.

For some time past the question of purity in baking powders has formed quite a feature of newspaper discussions, and eminent doctors of philosophy have given opinions as to the ingredients which compose many of the articles sold under that name. The investigations have narrowed down to the limit which awards the Royal Baking Powder the palm of purity, and several of the most distinguished scientists have testified to their conviction that no extraneous or deleterious matter enters into its composition. The Royal Baking Powder Company have achieved a world-wide reputation for the success which has marked their preparation of cream of tartar for baking purposes. It is indisputably shown that they have eliminated all elements of tartrate of lime, alum, or other impurities, and present to the public a healthful and chemically pure article. Such widely known chemists as Henry Morton, E. G. Love, H. A. Mott, Wm. McMurtrie, and others have verified its superiority over other manufacturers', and testify, through practical experience, to its excellence. It is well for families to observe the fact that it costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the one "absolutely pure" baking powder made.

A HEAVY WEIGHT OF SMOKE.—The investigations of a society formed in London to abate the smoke nuisance afford a rather startling idea of the wasteful extravagance of the present system of combustion. Here is a summary of a late report of the Smoke Abatement Institute: The weight of the smoke cloud over the city is estimated at about 50 tons of solid carbon and 250 tons of hydro-carbon and carbonic oxide gases. From actual tests, the value of coal actually wasted through the obstinacy of the Cockneys is £2,257,500, or 42 per cent. of the amount expended for coal in London, that being the percentage of heat that escapes up chimneys without warming anybody. This waste also causes a useless expenditure of £268,750 for carting coal, to say nothing of the wear and tear of streets, and of £43,000 more for carting away ashes. Altogether, about £2,500,000 is yearly thrown away in London. Add to this £2,000,000 for injury to property from the smoke-laden atmosphere, and there is shown a total of £4,500,000 which London annually loses because of its failure to burn coal under proper conditions. Nearly all this waste and smoke could be prevented by a general adoption of improved methods of constructing chimneys, fireplaces, furnaces, and heaters.—[Safety Valve.

A GREAT IMPROVEMENT IN PLATED WARE.

The good housewife will no longer look with chagrin at her plated tableware. "*Edwards's Inlays*" have done away forever with the ugly yellow spots on points of rest. The places where they were formerly most disagreeably noticeable are laid with solid silver, and wearing off is therefore impossible. This ingenious invention has made the spoons, forks, and other plated tableware manufactured by the Holmes and Edwards Silver Co. in Bridgeport, Conn., the most durable and most desirable in the market.

The success of JAMES PYLE'S PEARLINE proves its utility. Within a few years it has become a necessity in the kitchen and laundry of thousands of families. It is harmless to fabric or hands, and does its work well and quickly. We advise those who do not use *Pearline* to try it at once. By decreasing the hardest of woman's work it promotes health and happiness.

A Great Point Gained.

The good, if any, that nauseous medicines difficult of assimilation by the stomach do, is scarcely appreciable. A great point of superiority gained in the chemical blending of the sterling pulmonic Scott's Emulsion of Cod Liver Oil with the Hypophosphites of Lime and Soda, is that the objectionable flavor of the oil in some preparations is completely got rid of in this. It is noticeable in reading the testimonials of physicians avouching the remedial excellence of the article in Consumption, Bronchitis, Scrofula, Rheumatism, Anæmia or poverty of the blood, and the wasting diseases of childhood, that they almost invariably speak of the readiness with which it is swallowed and incorporated by the system of invalids, whose feeble stomachs reject inferior articles of its class. The phosphorus contained in the salts mentioned is a well known auxiliary of strength, enriching an impoverished circulation. The oil, besides healing sore lungs, supplies ample fuel to the flickering lamp of vitality.

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Well, you shall know, if you want to. One postal card, price one cent, will bring the knowledge. Knowledge about Perfected Oxygen, which everybody is inquiring about. Most wonderful curative and vitalising agent known to science. Cures the most stubborn chronic diseases. Write to Walter C. Browning, M.D., 1,335 Arch Street, Philadelphia Pa. Free and full information from him by mail.

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A masquerade for ailment. To the invalid it means any one of forty diseases. To the physician, almost nothing. It is nearly synonymous with indigestion. In reality it is difficult digestion. The trouble is a general one, and does not depend upon an organic disorder of the digestive function.

The stomach is the commissary of the human body. Anatomically, it is a muscular pouch or sack. The walls of this pouch are made of three layers of muscles, the fibers of which are arranged by wonderful interlacings, gyrations, and circumvolutions, into forms of the most stupendous forces and actions. This wonderful arrangement, which defies description and transcends the highest imagination, is essential to the performance of its FUNCTION OR USE.

This function is more or less interfered with from various causes. Any one of a hundred circumstances may occur to depress the vitality of the body. Of course the stomach sympathizes with the general condition, and when called upon to perform its accustomed labor, the task is a painful one, and it cries out for indulgence. Lack of nourishment diminishes its power, further indulgence is then imperative, and thus bad becomes continually worse.

There are very few cases of Dyspepsia, no matter how confirmed, which may not be cured or greatly relieved by our Treatment by Inhalation, if, with the use of this agent, our special directions in dyspeptic cases be carefully followed.

To show how promptly the Oxygen Treatment acts on the digestive organs, and how quickly it improves the appetite and general health, we submit the following brief extracts from patients' letters:

BEAUMONT, Texas, June 6 1887.

"*I cannot go into a detailed account of my sickness*; I will say, however, that in the summer and fall of 1879 I was living in Mississippi, and came near dying with the *dyspepsia* and *chronic diarrhœa*. I was induced by the Rev. W. B. Hines, of the Mississippi Conference, to use your Compound Oxygen, and I now say, as I said then, that I was so far restored that I owe my life to it. Again, I could not have continued my duties as an itinerant Methodist preacher if it had not been for your Treatment. I also received, in addition, expansion of chest and lung power that has enabled me to endure the most severe strain of the lungs in evangelistic work with no sign of exhaustion, and it gave me a volume of voice that I have retained to this day. My general health is now good. I don't give all the credit to Compound Oxygen, however, I say to the praise of the Lord, that He, in answer to prayer, used the remedy for my restoration, in blessing the means employed. REV. W. W. HOPPAR."

"The remarkable success of your Compound Oxygen in my mother's case induced me to adopt it in my own. For more than fifteen years I have been troubled, more or less, with *dyspepsia*, and for over six years I have suffered intensely and continuously from indigestion, and constipation, and hemorrhoids. I had a severe headache almost every week, and was compelled to use morphine for relief, as well as purgatives for the former. I had tried all the usual remedies but with only temporary relief, and my condition steadily grew worse. In July last I was prostrated for ten days, by an attack of hemorrhoids of unusual severity. After partial recovery I resorted to your treatment of Compound Oxygen, which more than met my expectations. I have no headache, no symptoms of dyspepsia of any kind. In a word, *my restoration to health I regard as complete*.

"W. H. WORTHINGTON,
"Editor *New South*,
"October 30 1885. Columbus, Miss."

George Boynton, Esq., 31 West Twenty-fourth Street, N. Y., in a letter date 1 3d mo. 12, 1886, thus expresses his estimate of Compound Oxygen:

"I gladly testify to the beneficial effects of the Compound Oxygen on myself, having used it for the past three years (the latter two years of which occasionally, as the case might require). At the time of commencing the Compound Oxygen, I had been an invalid for a long time, unable to perform any kind of labor, from ailments induced by chronic *dyspepsia*, like *nervous affection of the heart* and *nervous prostration* generally.

"At present my general health is excellent; dyspepsia (an affliction from childhood) is entirely *non est*, and only the faithful use of Compound Oxygen has brought this about. With care and a few extra inhalations a bad cold can be entirely broken up within a few hours. As a *vitalizer* it seems to so improve the condition of the blood as to make one less susceptible to the extremes of both heat and cold; at least such was the result to me. I have the fullest confidence in its efficacy; am always pleased to recommend it to any one, and would not be without it."

Mrs. C. W. Mills, of Bangor, Me., writes under date of March 24, 1887:

"*Life-long dyspepsia* with its attendant evils, physical and mental, *want of good circulation of the blood*; these, with other troubles, have been obliged to succumb to the potent magical influence of Compound Oxygen. And, as my friends affirm, I have returned to my fiftieth year, almost twenty years deducted from my true age.

"Is it strange that I add my earnest and heartiest gratitude to my Heavenly Father and Dr. Starkey & Palen, as his mediums, to the long list of those who have been and still are receiving a like blessing? I advise all afflicted one's, and especially those whose troubles are of long standing, to apply to the same source whence so much benefit has accrued."

It will be interesting to the afflicted to peruse the new brochure, a book of 200 pages, full of the account of Drs. Starkey & Palen's Compound Oxygen, and the testimony of wonderful cases in Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Hay Fever Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders cured or helped by this treatment. It will be sent free by mail to all who will address Drs. STARKEY & PALEN, No. 1,529 Arch Street, Philadelphia, Pa., 331 Montgomery Street, San Francisco, Cal., 58 Church Street, Toronto, Canada.

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Highest Award New Orleans Exhibition.

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INVALID ROLLING CHAIR.
(Reclining.)

A Priceless Boon to those who are unable to walk. The LARGEST FACTORY and BEST CHAIRS in the world. Send for Circular to
Howard Chair Co., New Haven Ct.
Mention this paper.

FINANCIAL.

The change in the Bank of England rate of discount to three per cent. this week indicates a purpose to check the tendency of funds away from the London market. For several weeks there has been a gradual reduction of the surplus reserve in the Bank of England, caused by shipments to the interior and a shipping of specie to the Continent. The effect of this movement has hardly produced any change in call loan rates, which, in the open London market, remain at one and a quarter to one and a half per cent, though short discounts have stiffened a little. Here the rates are easier, if possible, than ever, and money is a complete drug at from one and a half to two per cent. The Government is still buying bonds in large blocks, and has taken this week something over $7,500,000, making in the aggregate, during the three weeks' purchases, about $18,000,000 of bonds, for which they have paid over $20,000,000. In this way the Treasury is rapidly absorbing its surplus actually held in the vaults of the Department, that is, over and above the $55,000,000 Government funds now on deposit with the banks; but as the accumulation is constantly going on from the surplus revenue, this relief is only very temporary, and, as yet, Congress has done absolutely nothing toward effecting permanent relief.

The Government Bureau of Statistics has reported the April condition of winter wheat at seventy-four per cent. about against about eighty-eight per cent. in April, 1887, thus showing a heavy decline in the ratio, though as yet we have not heard the increase of area planted this year over last. While a short crop of winter wheat is of course a drawback, yet any loss there may be made up by a surplus crop of spring planting; indeed, the condition of the spring plant is regarded as very promising. It must be remembered, too, that the area which fails in winter growth of wheat is immediately plowed over and sowed in corn which, later, is a much more profitable crop to the transportation companies than the wheat. A partial failure of the winter wheat crop last year apparently had no adverse effect on the traffic of the trunk lines from Chicago to the seaboard: on the contrary, the business of these roads last year was phenomenally large, and the year a remarkably profitable one. These premature reports of crops can be but slightly valuable as an indication of the final outcome, and want to be taken with a good deal of allowance.

The result of the strike to the Burlington & Quincy Railway Co. for the month of March, financially, proved a very heavy loss, and was chiefly the reason for the small quarterly dividend of one per cent. just declared, the usual dividend being two per cent. quarterly. This falling away in dividends is a very serious matter to such investors as depend on such dividends for their means of livelihood, but it was necessary in view of the assurance of the employees of the road who claimed the right to dictate the policy and management of the property.

These three influences—the raising of discount rates in the Bank of England the unfavorable crop report, and the reduction of the dividend rate on the Quincy—all came on the stock market together, and effected, at first, a material decline beyond the reaction of last week; but this decline proved only temporary, and at the close prices had mostly recovered to those ruling at the close a week ago, but with a heavy increase in the short interest, which may find it difficult to recover stocks thus sold except at a heavy loss. The bond market is strong. A basis for a harmonious adjustment between the present bond and stock holders of the Missouri, Kansas & Texas Railway Company and the Gould interest has been made this week, and the suits in the courts have been withdrawn accordingly. The effect of this fact is not yet fully realized on the Exchange, but it is of more importance than at first appears.

The tendency of railway earnings is decidedly favorable. There is a growing increase in the percentage, in the aggregate. The figures for the month of April on 106 roads show $742,236 increase, equal to nearly four per cent. over the phenomenal earnings of last year.

The bank statement is as follows:

Loans, decrease	$1,043,600
Specie, increase	3,434,800
Legal tenders, increase	1,701,500
Deposits, increase	4,638,800
Reserve, increase	4,026,640

This raises the surplus reserve to about $22,200,000 in the city banks, with money at nominal rates on call, and at four per cent. for the whole of the year.

WALL STREET.

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KANSAS INVESTMENT CO.
OF TOPEKA, AND
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FIRST MORTGAGE LOANS
Principal and Interest Guaranteed.

6% and 7% LOANS
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COCHRAN & WALSH,
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MIDDLETOWN, CONN.
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6 PER CENT. FIRST MORTGAGE DEBENTURE BONDS
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Offices: Boston, 54 Equitable Building; New York, 11 Wall St. Philadelphia, 512 Walnut St

6% GUARANTEED 7%
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Assets October 1, 1887, $1,883,909.
All loans and debentures fully guaranteed
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THE FARNSWORTH LOAN AND REALTY CO.,
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Perfect title, absolute security, prompt payment, good character our invariable requirements. Collections free. Send for pamphlet with forms and references East and West.
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REAL ESTATE & PRIVATE BANKERS,
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Investments made. Money loaned. Interest coupons collected. We have a very large list of property in St. Paul and its environs. Reference: First National Bank, St. Paul Trust Co., National German American Bank, St. Paul, Minn. Correspondence solicited.

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First Mortgage Bonds' 7 to 8 per cent. Semi-Annual Interest. Negotiated by W. B. CLARK INVESTMENT CO., in sums of $200 and upwards. Prompt Payment of Principal and Interest Coupons made and remitted to lender withoutcharge. BEST LOCATION IN THE UNION. Fifteen years' experience. Ample Capital. Wide connections. Refer to the "Congregationalist." Send for Form, Circular, and references before you invest elsewhere.
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R. WILDER, Vice-President.
E. L. SMITH, Treasurer.
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Correspondents: Hanover National Bank, New York; National Bank North America, Boston.

Connecticut General Life Insurance Company.
23d ANNUAL STATEMENT,
JANUARY 1st, 1888.
(Condensed.)

Receipts in Year 1887,	$296,061 08
Disbursements "	204,412 98
Assets, Jan'y 1st, 1888,	$1,716,606 23
Liabilities, " "	1,296,365 36

Surplus to Policy Holders by Conn. and Mass. Standard, $420,240 87
Of which $181,001.44 is a special reserve due to Savings Endowment policies.
T. W. RUSSELL, Pres't.
F. V HUDSON, Sec'y.

SAFE INVESTMENTS
Capital, $750,000
Surplus, $355,016
Principal and interest both fully guaranteed by Capital and Surplus of $1,105,016. In seventeen years of business we have loaned $11,494,600, paying from 6% to 12% interest. $7,056,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale—In Savings Departments, in amounts of $5 and upward; in the Mortgage Department, $300 and upward. Full information regarding our various securities furnished by
J. B. WATKINS LAND MORTGAGE CO.
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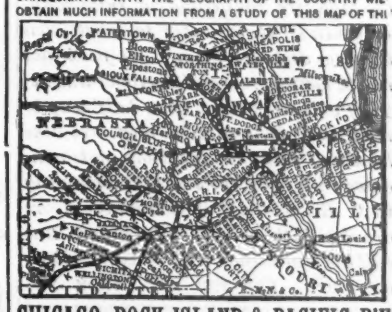
per annum first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address
ALLEN C. MASON, Tacoma, Wash. Ter.

A MAN
UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE

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"Great Rock Island Route."
Extends West and Southwest from Kansas City and St. Joseph to NELSON, HORTON,, BELLEVILLE, TOPEKA, HERINGTON, WICHITA, HUTCHINSON, CALDWELL, and all points in
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Is the favorite between Chicago, Rock Island, Atchison, Kansas City and Minneapolis and St. Paul. Its Watertown branch traverses the great
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CHICAGO, ILL.

HOME INSURANCE COMPANY OF NEW YORK,
Office, 119 BROADWAY.
SIXTY-NINTH SEMI-ANNUAL STATEMENT
JANUARY, 1888.

CASH CAPITAL,	$3,000,000 00
Reserve Premium Fund,	3,274,761 00
Reserve for Unpaid Losses, Claims and Taxes,	400,118 80
Reserve for Sinking Fund,	10,612 06
Net Surplus,	1,375,690 75
CASH ASSETS,	$8,061,182 61

SUMMARY OF ASSETS.

Cash in Banks	$189,913 06
Bonds and Mortgages, being first lien on Real Estate	621,300 00
United States Stocks (market value)	2,651,900 00
Bank and Railroad Stocks and Bonds (market value)	2,036,567 50
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	608,750 00
Interest due and accrued on 1st January, 1888	38,251 87
Premiums uncollected and in hands of Agents	341,532 89
Real Estate	1,349,167 59
Total,	$8,061,182 61

DIRECTORS:

ALEX. FROTHINGHAM,	CHARLES J. MARTIN,	HENRY M. TABER,	EDMUND F. HOLBROOK,
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THE PUBLISHER'S DESK.

NEW YORK, THURSDAY, MAY 17, 1888

IT IS BETTER TO TRUST MEN THAN TO DISTRUST THEM

At the recent convention of the Alpha Delta Phi fraternity in this city Mr. George William Curtis delivered an address of exquisite beauty, full of the inspiration of high ideals. We wish it might have been heard by every reader of The Christian Union. These two paragraphs taken from the "Times's" report, will indicate its spirit:

"*From the lives and characters of its members we may learn something of the ideals of Alpha Delta Phi. What are her ideals but the prolongation of the vision of youth? What is the conflict of life but the struggle to maintain the high life, the delightful symphony, of youth? It is better to trust men than to distrust them. We need not run to meet sorrow and disappointment They will come more than half way to meet us. How many men are like houses of sunlight, the doors and windows wide open, the sunlight streaming in? But as the day declines the doors are closed, the windows darkened. But still the sun shines, and in vain solicits entrance.* YET THE MAN WHOM DISAPPOINTMENT CANNOT DAUNT, WHOSE HOPE SOARS AND SINGS OVER EVERY SHATTERED ENDEAVOR, HE IS A LIVING HUMAN BEING, OPEN AT EVERY PORE, NIGHT AND DAY, TO ALL THE SUNSHINE OF EARTH AND ALL THE SWEETNESS OF HEAVEN. *In this world courage, faith, hope, persistence, enthusiasm—these are the conquering qualities, the ideals of Alpha Delta Phi.*

"*I have heard much of majorities. But unless you have conscience on your side, majorities are of no avail. Garfield said that there was one man he must satisfy—the man who wore Garfield's clothes. He could not afford to be despised by him. There has never been a forward step taken for the benefit of humanity that has not been achieved under the leadership of the minority. The minority is the sharp point of the spear; the majority merely the staff that drives the spearhead home It is on account of the minority that we have an America worthy of Washington and Lincoln, the noblest child of liberty, the hope of the world.*"

ON TRUTHFULNESS

Some there are so little advanced in the spirit of truthfulness that, although they would not tell a lie, they would not hesitate to act one. If they can avoid the literal utterance of an untruth, they are quite willing to convey the same by evasive statements, deceptive silence, and even a quibble of words They will even pride themselves upon their shrewdness in avoiding this literal sin, while accomplishing the same results that it would have done.

Some men spend their lives in searching for and promulgating the truths of some technical science, yet are careless about the truths which underlie government, or the principles on which character is formed.

Every truth has a mission of its own, and regulates the lives of its faithful adherents, improving and elevating them. To believe aright is much; to act up to these beliefs is more; while he who does both joyfully manifests the spirit of truthfulness.—[Phila. Ledger.

A SUMMING UP.

Publishers Christian Union:

I want to say, in a word, that the best of all the dozen great papers that come weekly to my home is The Christian Union. Its brightness, its tone, its catholicity, its variety, its independence, make it always welcome.

WHITE PLAINS, N. Y. A. D. V.

"Old Men Plant Trees."

PLANT A TREE.

Think of the future, and do what you thank your fathers for doing or wish they had done. The forestry question is an individual and local as well as a national question. It is now acknowledged that the Nation and the States must spend untold sums in replacing the great forests which have been destroyed by a penny-wise and pound-foolish policy. But the nation's sins of commission do not equal the sins of omission. Many of our cities are utterly without shade-trees and parks merely because real estate owners and town councils a generation ago neglected to plan for them. To-day the parks can only be provided by expending immense sums and tearing down valuable buildings, and the trees cannot be provided at all, but we must swelter along in hot, sun-stricken streets for the next ten years at least. Therefore, take thought for the future.

If you live in a new home, plant trees.

If you live in an old home, plant trees.

If you live on a shadeless street, plant trees.

If you are young, for your own future plant trees.

If you are old, for your children's future plant trees.

In whatever town you live, may there be plenty of parks, and may the streets have plenty of trees.

PLANT TREES.

"GOOD ENOUGH AS IT IS."

Publisher Christian Union:

I am greatly distressed over your promise to make The Christian Union more valuable and helpful than ever before.

Please don't expose yourself to the strain of attempting any such thing. The paper is good enough just as it is. Cordially yours, C. P. O.

FAYETTEVILLE, N. Y.

PLANT A TREE.

He who plants a tree,
Plants a hope.
Rootlets up through fibers blindly grope;
Leaves unfold into horizons free.
So man's life must climb
From the clods of time
Unto heavens sublime.
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree,
Plants a joy;
Plants a comfort that will never cloy;
Every day a fresh reality.
Beautiful and strong,
To whose shelter throng
Creatures blithe with song.
If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee!

He who plants a tree,
He plants peace.
Under its green curtain jargons cease.
Leaf and zephyr murmur soothingly;
Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree,
He plants youth;
Vigor won for centuries, in sooth;
Life of time, that hints eternity!
Boughs their strength uprear,
New shoots, every year,
On old growths appear.
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree,
He plants love;
Tents of coolness spreading out above
Wayfarers he may not live to see.
Gifts that grow are best;
Hands that bless are blest;
Plant! Life does the rest!
Heaven and earth help him who plants a tree,
And his work its own reward shall be.

—[Lucy Larcom, in "Youth's Companion."

FOUR ARABIAN PROVERBS.

He that knows not, and knows not that he knows not, is stupid. Shun him.

He that knows not, and knows that he knows not, is good. Teach him.

He that knows, and knows not that he knows, is asleep. Arouse him.

He that knows, and knows that he knows, is wise. Follow him.

YELLOWSTONE NATIONAL PARK.

The teachers of the United States, in connection with their annual meeting, July 17 to 20, at San Francisco, will be offered the grandest excursion imaginable, and at rates extremely low considering the long distances to be traveled, which will average, west of the Missouri River and St. Paul, nearly 5,000 miles.

It is the general feeling among the teachers that, while the west-bound trip may be made via Kansas City, Council Bluffs, Atchison, or Pacific Junction, and any one of the southern transcontinental lines, the return trip must be made by the great Yellowstone Park and dining-car route—the popular Northern Pacific Railroad—the Yellowstone Park being the point toward which all eyes are directed.

The recent completion of the all-rail route between San Francisco and Portland, Ore., called the "Shasta line," as well as the completion of the Cascade division of the Northern Pacific from Tacoma to Pasco, the point of junction with the older route along the Columbia River, will make this the favorite line for the return trip.

Teachers *en route* to the meeting should see for themselves that the return portion of the transcontinental excursion ticket, which will be issued them at St. Louis, New Orleans, or some one of the Missouri River points named above, reads for the return trip via Portland, Ore., and the Northern Pacific Railroad.

The side trip from Tacoma to Sitka, Alaska, is one of the principal attractions possessed by this route.

TOURIST AND PLEASURE TRAVEL.

The Chicago, Rock Island & Pacific Railway announces the sale of round-trip tickets at greatly reduced rates to points in Colorado, Utah, Idaho, Montana, and Wyoming. These sales will continue daily during the spring and summer of 1888. Round-trip tickets will also be sold to popular resorts nearer home, such as Colfax Springs, Spirit Lake, Lake Minnetonka, and hundreds of other localities of interest to the artist, tourist, sportsman, and invalid.

The Great Rock Island assures to all purchasing these round-trip tourist tickets a choice of routes and the safest, speediest, and pleasantest journey that fast through trains, composed of the finest cars that run on wheels, can afford. For further information address E. A. Holbrook, General Ticket and Passenger Agent at Chicago.

The Chicago & Northwestern Railroad has recently put on a "vestibule train" to run daily between Chicago and St. Paul, which leaves Chicago at 5:30 P.M., and, returning, leaves St. Paul at 6:50 P.M. This new feature will add greatly to the already excellent accommodations offered by this road, and should be borne in mind by excursionists to the Educational Convention at San Francisco.

HOW TO WRITE A NOVEL.

Mr. Walter Besant, the popular and successful English novelist, gives the following instruction to beginners in fiction in "Atalanta:" It is not absolutely necessary that the reader should be seized at the very outset with the grip of the story. Some of the very best novels in the language begin very quietly. Yet a young writer will do well to begin, if possible, with dramatic force—to indicate at the outset something of what is to follow. For instance, the French writers of the Gaboriau school always begin with the crime which is afterward to be detected. Strike a strong note. The pianist, when he sits down to play, looks round first to command attention, and then brings his hands down with a strong chord, which makes his hearers jump, and startles them into silence. Let your opening chapter be one of strength, incident, animation, and promise. Reserve explanations. As regards these, indeed, remember that though it may be necessary for you yourself to know all about your heroine—the history of her early childhood, her favorite puddings, and even her relations with the dentist—your readers want to know little more than that she lived and moved in certain circles, and was a dear, sweet creature, beloved by all. The kind of writing which opens a story in most young ladies' manuscripts is the following:

"Maria Linda had been the daughter of a gallant officer who had fallen while gallantly leading his company on the fatal slopes of Tel-el Kebir. She had been brought up in the stately home of her aged grandmother, to whom she was passionately attached. She had deeply mourned the loss of her parents—for her mother quickly drooped and sank on hearing that her lover husband was no more. The orphan girl had run wild in the park; she had teased the lives of her governesses; she had romped with the dogs, and she had ridden the ponies; she had run about unreproved and alone in the village, and among her grandfather's tenants—the darling and pride of all. She had had an education," etc., etc., etc.

To avoid dropping into this style, I would recommend a rigid abstinence from the pluperfect. Explanations there must be, but they may often be conveyed bit by bit, with a little dialogue, with a line here and a paragraph there, so as to inform the reader of anything necessary. As to dialogue, remember that your characters should reveal themselves in dialogue as much as in action. They must speak as they think, each after his own manner. It is true that in real life most people seem to speak with the same forms and fashions and formula; make the same little jokes, and employ the same little metaphors, going on with these without the least sense of weariness till the stage or the novel or a comic paper supplies them with a new set. You must, therefore, in dialogue, as I have already said, exaggerate—your talk must be crisp, it must never drag, and, above all, it must not be too long. There is one novelist, whom I will not name, who thinks that his (or her) conversations cannot be too long and cannot be too trifling. It is true that he (or she) has arrived at popularity. But do not imitate him (or her). At every stage of the work compare your novel with a picture or with a play. If with a picture, then look out for faults of drawing, for bad grouping, for false effects of light. If with a play, consider that the dialogue must always belong to the action; no action, or little, without dialogue; what is called "business" on the stage—that is, action apart from dialogue—must be done in the novel by description. Therefore, make your descriptions short, effective, and animated. Animated—always be animated. Animation does not mean a great number of incidents; many beautiful novels have very little incident. It means rather that way of telling a story which shows that you are yourself deeply interested in it; that you feel no fatigue or weariness with your task; that you love your creations at every step more and more; that no one is more truly sorry when the story is told than you yourself.

My dear young lady, the root of the whole matter lies in this: if you are yourself truly, genuinely, deeply interested in your characters; if, while you are at work upon them, their story becomes your own; if, when you think of them or write of them, your eyes become dim with tears and your voice chokes, or you break into laughter and smiles; if they have a hundred adventures which you do not set down—then, indeed, I think you will not be able to tell other people about them without moving their hearts as well and carrying them along with you. But you will do this all the more readily if you have first studied the rules of the art which you wish to practice. If the critics would also bear them in mind many a word in season might be uttered in the reviews.

A Noble Sacrifice.—Many Americans, says the English correspondent of one of the New York dailies, are familiar with the history of Father Damien, the heroic young Belgian priest, who in 1873 voluntarily took up his abode in the island of Molokai, whither lepers are taken from the Hawaiian Islands. He has since labored to lighten the brief earthly lot of the wretched outcasts. After thirteen years' almost miraculous immunity Father Damien was seized by the deadly disease, and now it seems as though death will soon end his sufferings. He continues, however, to minister to the spiritual and temporal wants of the poor lepers, assisted by Father Joseph, another devoted priest, who joined him in 1886. The following letter has just been received in London by an English friend of the brave writer:

Kalawao, Molokai, Nov. 8, 1887.

The disease on me works more now at the exteriors, and does not give me so much pain in the limbs. In regard to the cure of this, our incurable disease, I leave that in the hands of Almighty God, who knows better than I do what is best for our sanctification during our short stay in this world. The blessed Virgin, our common mother, in whose hands I have intrusted my health from the day I put my feet in this asylum of death, could very easily obtain me a miracle, but she, too, knows better than I do what may shorten my road to heaven; and for myself, I feel very happy and well pleased with my lot. Since the change of our Government I have received a great number of lepers, and probably a great addition is to follow. I have here under my special guardianship fifty boys, who occupy pretty well all my spare time. The brother with me is greatly occupied dressing sores and other similar occupations. Our two churches are pretty well crowded on Sundays, and every morning and evening a good number assist at divine worship. I will have to bury this afternoon two old lepers in one grave.

LACTATED FOOD

For Young Infants a perfect substitute for mother's milk, often saving life; for the Invalid, or Dyspeptic, it is of great value. Thousands who have used it say it is the

FINEST BABY FOOD,
BEST INVALID FOOD,
MOST PALATABLE FOOD,
MOST NUTRITIOUS FOOD,
MOST ECONOMICAL FOOD.

A valuable pamphlet on the Care of Infants and Invalids sent on application.

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(33 Colors.) DIAMOND DYES

are the Purest, Cheapest, Strongest, and most Durable Dyes ever made. One 10c. package will color 1 to 4 pounds of Dress Goods, Garments, Yarns, Rags, etc. Unequalled for *Feathers, Ribbons*, and all *Fancy Dyeing*. Also Diamond Paints, for Gilding, Bronzing, etc. Any color Dye or Paint, with full instructions and sample card mailed for 10 cents. At all Druggists

WELLS, RICHARDSON & CO., BURLINGTON, VT.

"Used Up,"

"Tired Out," "No Energy," and similar expressions, whenever heard, indicate a lack of vital force, which, if not remedied in time, may lead to complete physical and nervous prostration. Ayer's Sarsaparilla is the best medicine to vitalize the blood, build up the tissues, and make the weak strong.

"For nearly three months I was confined to the house. One of the most celebrated physicians of Philadelphia failed to discover the cause of my trouble or afford relief. I continued in a bad way until about a month ago when I began to take Ayer's Sarsaparilla. It acted like a charm. I have gained flesh and strength and feel ever so much better. Shall continue using the Sarsaparilla until completely cured."—John V. Craven, Salem, N. J.

"I find Ayer's Sarsaparilla to be an admirable remedy for the cure of blood diseases. I prescribe it, and it does the work every time."—E. L. Pater, M. D., Manhattan, Kansas.

Be sure and ask for

Ayer's Sarsaparilla.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

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Reversible Rubens, Angelo, Raphael, Murillo

FOR MEN AND BOYS.

These goods are perfect fitting and unexcelled for beauty of finish and elegance of style.

Unrivaled for cheapness, as the reversible principle makes one collar equal to two.

Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of six cents. (Name size.) Illustrated catalogue free.

Ten Collars, or five pairs of Cuffs, sold at stores for 25 cents.

REVERSIBLE COLLAR CO.,

27 Kilby Street, Boston, Mass.

Madam Porter's

COUGH BALSAM

PLEASANT,
RELIABLE,
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Successfully used for more than fifty years.
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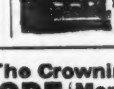

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827 & 829 BROADWAY, NEW YORK.

OFFICE OF THE

ATLANTIC Mutual Insurance Company,

New York, January 24, 1888.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1887.

Premiums on Marine Risks from 1st January, 1887, to 31st December, 1887	$3,642,969 09
Premiums on Policies not marked off 1st January, 1887	1,417,600 13
Total Marine Premiums	$5,060,569 22
Premiums marked off from 1st January, 1887, to 31st December, 1887	$3,672,331 21
Losses paid during the same period	$1,599,468 95
Returns of Premiums and Expenses	$788,846 38

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank, and other Stocks	$8,822,565 00
Loans secured by Stocks and otherwise	1,559,100 00
Real Estate and Claims due the Company, estimated at	474,439 88
Premium Notes and Bills Receivable	1,362,966 07
Cash in Bank	218,192 40
Amount	$12,237,263 35

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the Seventh of February next.

The outstanding certificates of the issue of 1883 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1887, for which certificates will be issued on and after Tuesday, the First of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

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